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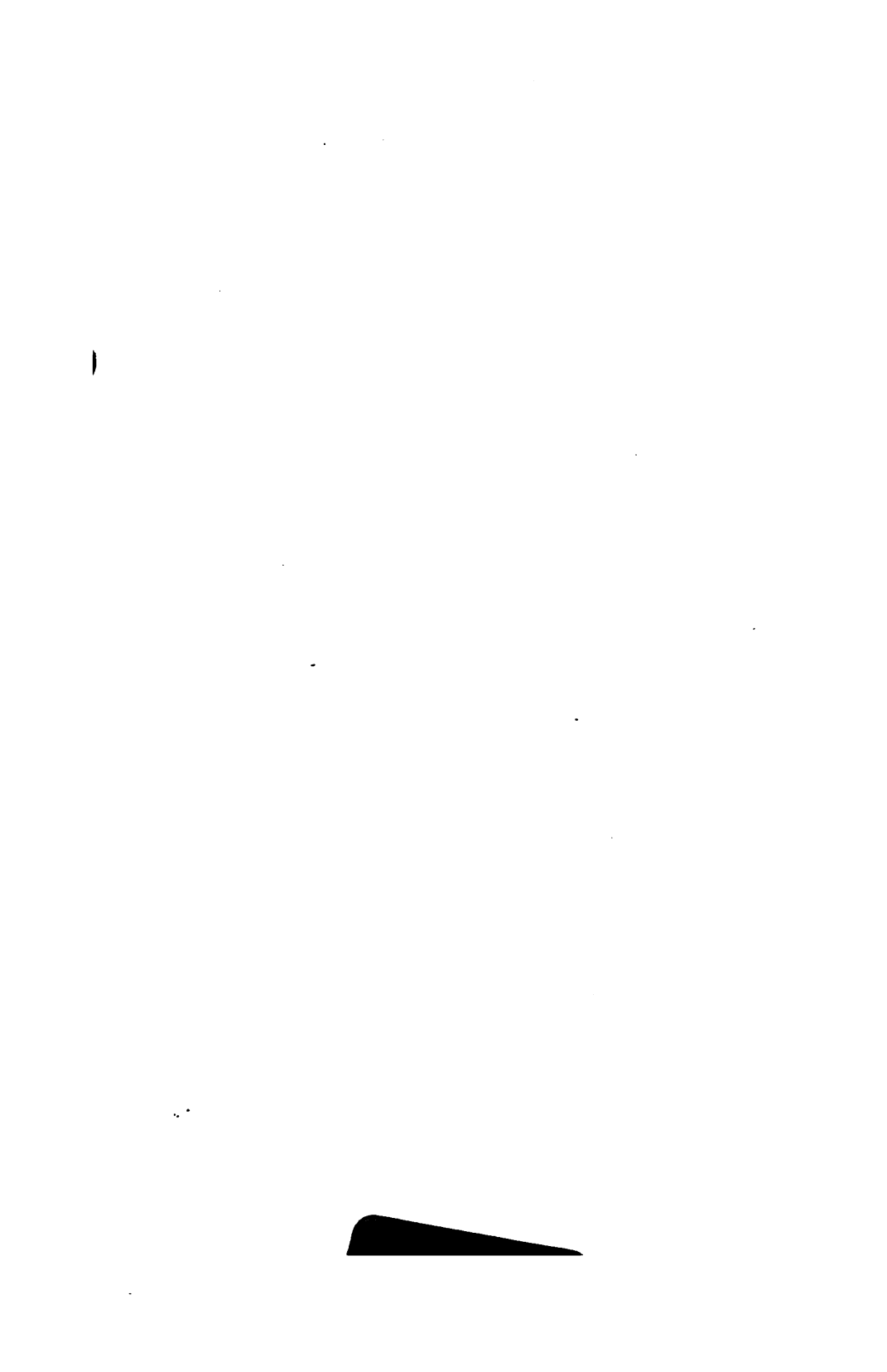
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ANNEX





A
MESSAGE
FROM THE
WORLD OF SPIRITS,
SHEWING THE STATE OF MEN AFTER DEATH;
DESCRIBING THE SENSATION IN THEIR DYING MOMENTS;
✓ THEIR PROGRESS, SUFFERING, AND OCCUPATION THROUGHOUT THE
SPHERES IN THE SPIRITUAL WORLD BEFORE REACHING
ETERNAL REST;
THUS MITIGATING THE DOCTRINE OF ETERNAL PUNISHMENT;
WITH A
SPIRITUAL DESCRIPTION OF EACH HEAVEN;
AND A SERIES OF PROPHECIES RELATING TO COMING EVENTS;
WITH REVELATIONS FROM THE SPIRITS OF
SIR JOHN FRANKLIN, AND OF WILLIAM PALMER;
CONFIRMED BY CELESTIAL REVELATIONS;
DESCRIPTION OF VARIOUS MYSTERIES;
ALSO SPIRITUAL CONDEMNATION OF VARIOUS WORLDLY LAWS, AND THE
REASONS FOR PUBLICATION OF THIS WORK EXPLAINED;
GIVEN THROUGH A CRYSTAL.

BY
J. G. H. BROWN,
AUTHOR OF THE REVELATIONS ON THE WAR, &c. &c.

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P R E F A C E,
OR
THE AUTHOR'S ADDRESS.

FELLOW countrymen, people of the earth, and brethren of the human family!—As it is the custom for the author of a work on any subject to give a preface, shewing the outlines of the work, and to be placed at the head of the opening chapter; I also beg leave to address you on this important subject with the following brief remarks:

Sons of lore and science! Ye who have drunk deepest from the fountain of history, and the many-voiced tides of earthly knowledge, who make the world resound with bold and startling theories and inventions, whose intricate mechanism approaches the economy of nature herself, who acknowledge *some* creed, sect, or persuasion, the religion of your forefathers, whose tenets have been poured from infancy into your ear, and from whose opinions—however at variance with the light of truth and immutable laws of eternity—ye cannot secede, without being deemed apostates to your faith. How many are there among you who believe *in your hearts* that the faith ye profess will ultimately lead you to happiness and the gates of everlasting life? How many of you are there who do not rather pledge yourselves to the articles of your fraternity, to escape the sneer directed against Sadduceeism, than from any actual belief in the efficacy of your religion, or any *innate curiosity* respecting an after life?

It is my conviction, warranted by past experience, that at least one-half of those who have taken orders, and who go forth to propagate the doctrines of Christ, are not themselves internally impressed with the truthfulness of the religion they assume, and which they consider it their worldly living, and consequent duty to disseminate. The other half, who are more or less, with a very few exceptions, believers in revealed religion, are

less capable of instructing the multitude, for they are men of less learning and capacity than those who, taking nought for granted that is not proved, have studied only to doubt the truth, to confirm themselves in those doubts, and who preach Christianity as a something necessary to society, and a better creed than any other it has been their fortune to investigate.

Hence, the honest mechanic, who has a rational enjoyment in the proper recreations of life, shrinks aghast at being expected to do so much more than he would with a good heart, and, therefore, does nothing. They are absolute bigots, pinning their faith to the very letter of the principles they acknowledge, and in a spirit of devotion similar to that of the middle ages, would compel all men to do as they do, feel as they do, think as they do, acknowledge what they profess; and against those who dissent from their belief (though good and pious men in other respects), they feel themselves justified in hurling the anathemas of the church; or, as members, they deny to them the salvation so liberally bestowed upon "The Elect;" (*i.e.*) those who profess and act up to their peculiar tenets.

Is this the true spirit of Christianity? Is this charity to all men? Is this that love which we are told by our Lord is the fulfilling of the law? God forbid. No, the true Christian faith, with the love of God and charity to all are truthfully depicted in the pages of this work, with the just punishment for *all* who act in contradiction to the advice therein laid down; and, therefore, humbly submitting these pages to the careful perusal of all classes of society, and trusting that they may not condemn or cast it aside without a second consideration, should they be doubtful upon the truth of its statements, and with the kindest feelings and best wishes, I commend all mankind to the tenderness and care of a just and merciful Creator, and subscribe myself,

J. G. H. BROWN,

The Author and Servant of the Most High.

Sneinton, Nottingham.

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A MESSAGE FROM THE DEAD;

OR,

MYSTERIES OF THE FUTURE;

SHewing

THE STATE OF MAN AFTER DEATH.

The veil of mystery, when aside is drawn,
Will show to what end all mankind is born;
Who, even as a blade of grass doth grow,
They pass by progress through each stage below,
And when the spirit leaves the coil of clay
And enters on its dark mysterious way,
It, for its sins committed in the flesh,
Is purified and from all evils wash'd:
And thus progresses through each sphere above,
And, lastly, reaches eternal realms of Love,
Where, through the Great Redeemer's precious blood,
Is ever singing praises unto God.

SPIRITUAL.

CHAPTER I.

INTRODUCES THE NATURE OF THE WORK.

THE bright dawn of a new day is about to burst forth upon the inhabitants of the earth, and display, by its glory, to the passing and rising generations of men the eternal wisdom and mercy of their great and bountiful Creator; who is,

through His most humble instruments, about to tear aside the dark veil of mystery which for ages has kept concealed from them the things which He himself ordained for their comfort and happiness, and will show unto them that in defiance of all worldly laws imposed upon the people by the craft and ambition of their rulers, they have still a consolation to look forward to in which they shall realise the bountiful goodness and mercy purchased for them by the blood of their gracious Redeemer. And that notwithstanding the terrible threats which are held forth by the rulers to their ignorant and helpless people in consequence of the discontent which they exhibit through the grinding tyranny and oppression which is heaped upon them, this volume has been commanded from the highest powers to be addressed to the people, and to instruct them to shake off their fetters and to walk calmly and submissively before the Lord their Maker, whose laws are justice, humanity, and freedom, and to declare to the world, in accordance with the assertions given in the fourth series of Revelations, that all the laws upon which the various denominations of religious worship are founded is an abomination to the Lord, for the scriptures upon which the said laws are founded in their present form have been proved to breathe the grossest tyranny and oppression, and are, as they now appear, no moral guide to man, nor can they be understood equally alike by all classes, which proves, beyond all possible doubt their incorrectness. Still, however, passages are found suitable for each sect, while many passages are totally denied by all, for although the Christian community believe and acknowledge that mankind has an immortal soul, yet they will not hesitate to deny the existence of spiritual communications being made unto man in this enlightened age. And yet, in the very book upon which they build the foundation of their laws we find many passages both in the Old and New Testament which speaks of angels appearing unto men; and administering comfort and consolation to their minds, and forewarning them of events which had yet to come to pass; and yet the fact of spiritual communications being in existence now upon the earth is in most

instances totally denied ; while many who believe that communications are received by men from beings of another world, do not hesitate to say that it is from evil power, as mankind are too wicked in the present day for angels of a heavenly host to reveal themselves unto them ; while they believe the persons who set forth assertions as to receiving celestial intelligence to be of the most diabolical nature and unworthy to be mingled with—even in commonplace society. Nor can this be wondered at when we look around at the many impositions to which the public have been subjected in matters of this kind, which, for a considerable time, have bid defiance to detection ; and yet, ultimately, its own baseness has crushed it into nothing but a base imposition ; but still, however, amongst all this contention we find that there are even now genuine and sacred mediums in existence which shows forth the divine power and glory of God in defiance of those whose interests are utterly opposed to everything which is likely to tear aside the mask of hypocrisy which conceals their true character from the world, and those persons will use their utmost endeavours to put down or stifle these sacred mediums whose only desire is to make their fellow-creatures aware of the rights and privileges conferred upon them by their Maker. And though these mediums now exist they are subject to the scoffs and jeers of the ignorant masses, who believe that they are empowered to hold communion with spirits by evil power ; and, though the said mediums are performing marvellous miracles by way of healing different diseases and foretelling the dreaded calamities which must fall upon the earth in the most solemn and sacred language. yet there are those who declare themselves expounders of the scriptures and ministers of the gospel, who look upon those by whom these cures are effected and events foretold as blasphemers in the eye of heaven, and who ought to be subjected to the severest punishment which the law can inflict. Can we wonder that the men through whom these things are made known to the people in these days, cannot pass without being subject to the scoffs and ridicule of those who are in power, when we remember that the Great Redeemer himself whilst upon the

earth devoted His whole life to healing the sick, and curing all kinds of diseases, and performing miracles of the most marvellous nature; for which he was scoffed, jeered, and even spit upon, and called a blasphemer, with the vilest assertions that He performed His miracles through the Devil or evil power; and that in the end, for no other reason than His persisting in propogating the divine laws and decrees of the Great and Merciful Creator, He was put to the most ignominious death which was possible for human ingenuity to conceive. In like manner also did all His apostles suffer captivity and even death in various forms for no other reason than that they, heedless of whatever fate might await them, would continue to persevere in the task which their Lord and Master had laid before them. Therefore, when we consider as to what extent of insult and injury Christ and His apostles were subject in those days, we must naturally expect the same hostile opposition to be offered to the persons who endeavour to diffuse the will of God amongst His creatures in this age of science and enterprise, when everything is looked upon with mistrust, particularly when anything like mystery is attached thereto. But I may here observe, that though all the prejudiced enemies of the cause may rise to oppose me, yet I will not desist from the task which I have been commanded to perform, whatever may be the ultimate result; for the spirits have declared that it is the will of heaven that these things should be made known to the people, and that I have been chosen as one of the humble instruments to spread them abroad; and by adhering to the instructions received through their commands, the arm of protection should be held over me and shelter me from the embittered calumny of the enemies to the cause. In this belief, I will now proceed to lay before my readers circumstances connected with the existence in a spiritual world, and shew by facts which cannot be denied unto what end man has been created. It is generally taught by the various denominations of religion, that no sooner does the spirit leave the body, than it enters at once into a state of eternal happiness or eternal punishment, and that, unless the body while living is thoroughly cleansed from what is

termed the sins of the world, they are eternally damned, without redemption ; although they declare that the death of Christ was an atonement for the transgressions of men, and that, though this sacrifice was made, it had not its desired end ; for none can be saved but those who embrace and thoroughly appreciate the doctrines of Christianity ; and to do this not one single sin must remain upon you at death, for he that is guilty of one sin is guilty of all, and shall be damned eternally. These words are quoted as being said by one of the apostles, and are therefore believed to be genuine, and in consequence thereof, must be strictly adhered to, to obtain salvation. Now if our Great and Heavenly Father be just and merciful, as every thinking person must admit, how is it possible that he could punish eternally a person who, for one single sin, had incurred his displeasure, equally with the vile reprobate whose whole life had been spent in the most reckless follies and vice. Now this would be injustice : but our Gracious and Heavenly Creator is a kind, loving, and merciful parent, and looks upon His wild and reckless children with the same care and tenderness as they who are dutiful and obedient, and grieves over the follies and vices of those who will not listen to His counsels, with a feeling peculiar only to the most refined sentiments of parental love. Should they refrain from their follies, the Father receives them with open arms, and rejoices over their return ; so in like manner does the Great Father and Creator of all, for the balance of justice is equal and perfectly level, which could not be the case were He to punish eternally the same persons who lead a moral and virtuous life, as those whose whole lives are spent amidst follies and crime. The religious world holds forth that the death of Christ atones for the transgressions of men ; and yet they assert that none can be saved but those who embrace and adhere to the doctrines of Christianity. Now these assertions brand the name of the Great Creator with injustice to one portion of His creatures, for there are thousands of the human race in various parts of the world who have never heard that such a circumstance as the existence or the death of Christ ever occurred, nor are they aware of the Christian doctrines, and yet

thousands of them have passed into eternity ; and they are human and a part of the Great Creator's family but have died in their ignorance, and must, if the Christian doctrines be correct, be eternally damned. Can this be justice ; if so, moral and virtuous life would be useless, as regards an after existence. But this work will prove by demonstrative facts that the doctrines which teach such a belief are unholy and incorrect ; or where are the myriads who have passed into eternity, in the thousands of years before Christianity was made known, and yet the religious world declare that none can be saved but those who embrace and adhere to its doctrines. But the spirits have been commanded by the higher powers to declare that all God's creatures, individually and impartially, through the blood of the Redeemer, reach eternal rest ; but they must after death undergo progressive purification, and be thoroughly cleansed of all the evil deeds done in the flesh, by a species of punishment in accordance with the past deeds, as will be described in the succeeding chapters of this work ; thereby proving to the world, in defiance of the ridiculous assertions made by the religious communities, that our Great and Merciful Creator is more just and holy than to send His creatures immediately after death either into final happiness or eternal punishment ; for as no man is without sin, it would not be rewarding them according to their deeds done in the flesh. Therefore, my object will now be to lay before my readers facts given by *departed spirits* themselves, as to what their first state of spiritual existence is after the spirit has left the body ; and to obtain this information, I have been commanded to call upon the spirits of persons who have been well known in public life whilst living, and who have moved in the highest spheres of society. Likewise, the spirits of those in the lowest and most degraded position in society whilst living, and whose characters have been publicly exposed, whether good or evil. And so in like manner spirits will be selected from each sphere, whose assertions will be inserted as they are given, so that the rest of mankind may, from their instructions, shake off the slavish fear which they exhibit in consequence of the threats of eternal punishment held out to deter them

from endeavouring to better their condition, by resisting the oppression of their rulers. At the same time it will shew to the world the terrible punishment which all must suffer whose lives have been spent displeasing to the will of their merciful Creator; for no one act can be committed without His knowledge; and as He has endowed His creatures with wisdom and understanding, He has likewise constructed in them instinct, or what is called conscience, the true meaning of which will be hereafter explained, and also convinces every person when an action is suggested or committed whether it is right or wrong; and though their path or destiny be marked out, He permits them to ruffle it by their own disobedience, but will not suffer them to alter its ultimate result: so that it will be seen that mankind, instead of looking with horror and contempt upon their poor fellow creatures whose lives are not in conformity with their own views, and who, regardless of law or religion, plunge headlong into crime, should remember that they too are God's creatures, and under His supreme direction, who suffers them to shew forth evil for the purpose of establishing the glory of His own goodness, and that, to shew or treat them with disgust is displeasing to an Allwise God, who is merciful and compassionate to all, and has declared through the Great Redeemer forgiveness to the vilest of the vile. Instead of this feeling being exhibited, it is a general feeling amongst all classes of society to look upon all persons, whom they consider in character, grade, station, or intellect, inferior to themselves, with scorn and contempt, and to spurn them as though they had no part in the great human family, of God's creation. But these pages will, from the words of the spirits of persons who have led lives of every description to which the human family is subject, shew to mankind that although they must suffer punishment, which mortals have neither power to comprehend nor conceive for the deeds done in the flesh, yet all mankind unconditionally will, by the atonement of our Saviour's blood, enter into everlasting rest.

of instruction with persons appointed at their head; and so they go on, step by step, until the art and science of manufacture, in all its variegated forms, is established amongst them: and we then find them partially educated, richly attired, with splendid mansions and all the comforts arising out of civilization, and which those who have embraced its first outstretched hand towards them have submissively and contentedly enjoyed, for they have yielded to the cry of their wily usurpers, and have been made participators of the fruits of the enterprise, and are then content to live in luxury and idleness out of the fruits of the labour of their fellow-creatures, who, but a few years before, were co-equally happy in their ignorance; but now they find a line of distinction drawn between them, and the class whom the law protects in the plunder of their fellow-creatures, now feel contented in their situation and look upon civilization as a priceless boon. But not so with the toiling classes of the land into which civilization has reached, for although they at one period of their lives looked upon it as a blessing, they now find that the exertion they used to promote its establishment, was only making new links to bind them to slavery, and find that the very event which should have proved to them a blessing has deprived them of all their happiness and comfort. It may be said, how can this be, but I will refer my readers to facts, which, in themselves, will prove beyond the possibility of a doubt the truthfulness of these assertions. But let me now conduct my readers to some distant island, inhabited by what the world calls savages: say, for instance, one of the South Sea islands only lately discovered, and whose inhabitants are in a perfect state of ignorance and barbarity. This discovery is at once made known to the Government, who at once orders a vessel to be fitted out, loaded with provisions and stores of every description, well armed and provided for against any emergency. This being done, communication is made to the Church Missionary Society, which is sanctioned and supported by the Government in laying the foundation of the so-called civilization. The Missionaries embark, and in due time arrive at the coast of their destination; whose

which ought to have proved a blessing to all God's creatures, has been to him the greatest curse. Can it be possible that civilization, the great fountain from which has flowed every specie of enterprise, and out of which has arisen the noblest of sciences, and has changed the whole exterior appearance of the known world,—can it be possible that this civilization can have proved itself a curse to all the inhabitants of the earth? Yes, it is not only possible, but it is true; and there are thousands of circumstances which thoroughly confirm the assertions. In the first place we may look back to the days when the people inhabited their native lands, in ignorance and barbarity, and we shall find that even then they were happy and conformed to such laws as they believed were necessary, in addition to the law of nature, which they worshipped; and although the circumstances which plucked them as it were from that state of ignorance, and taught them the laws of civilization, together with the form of worship of God and fear of death, has brought with it its blessings, yet the curse—that bitterest of curses—stands forth in bold effrontery and counterbalances manyfold the blessings enjoyed by civilization; for no sooner does it reach the shores of any land, than peace and happiness fly before it, and its inhabitants yield up their whole to the wily usurpers whose banners have inscribed upon them the vaunted words of civilization. But still there are a few who have enjoyed its blessings, and that few are those whose interest it is to extend its range through every land and clime, and who are the founders of the laws which civilization has instituted, and which protect them in plundering their fellow creatures. Let us look around at the nations which civilization has reached, and first record the many blessings and comforts it has produced. We first find that its fruits are plucking as it were the people from a state of ignorance and barbarity and diffusing knowledge of good and evil amongst them, by which means they are instructed in the fear of God and taught to look upon their past ignorance with disgust. As science of some kind is then introduced amongst them, the spirit of ambition immediately takes root, and they then use all their energy in the establishment of institutions for the various branches

was told them would promote their happiness has proved to them the bitterest of curses. But I do not wish to insinuate that the designs of the Missionaries are bad; but, on the contrary, I believe in most instances they are sincere in their profession, and sacrifice all their worldly interests at times in the cause for which they labour, and frequently become the victims of the most excruciating torture and privation; and are, therefore, only the tools of the Government, who, alone are benefited from the results of the Missionaries labours, and the Missionaries themselves are the dupes of superstitious ignorance arising from the mis-translation of the scriptures; which, however, the Government itself must be aware of, or how would they dare to disobey the laws which the scriptures in their present form teach, and which the heads of the Church and the Government itself openly declares should be strictly kept or obeyed. Now, if none can obtain salvation but those who have embraced the doctrines of Christianity, what is to become of the poor creatures of these barbarous lands who died before the knowledge of Christianity was diffused amongst them? Did not the same God who created the people in the civilized nations create them, and could He be a just and merciful God if He showed more partiality to the people of the said civilized nations than He did to the ignorant savages, as they are termed by enlightened nations? or can it be possible that they, on account of their ignorance, permitted to exist in them by our Great Creator, who holds all nations in His powerful hand,—can it be possible to suppose that He would punish them with eternal damnation because He has not permitted them to know His divine will? The answer is—No. It is preposterous to avow that such should be the case, for He has declared through His ancient prophets that Christ, the Redeemer, took upon Himself, by the Creator's decree, the humiliating state of man, and suffered every specie of degradation and punishment which the human constitution could bear; and to appease the wrath of God for the sins into which mankind had fallen through their disobedience, suffered death upon the cross, that through His blood all mankind unconditionally should inherit eternal

rest and happiness. But the scriptures in their present form disguise their original meaning, and thereby serve as a cloak for the most detestable hypocrisy and deception. So that from its mystified manner the people can, from the threats therein contained, be kept in humble submission and subjection, and are not permitted to cherish a hope of happiness in this world or in that which is to come, unless they conform to laws which are in themselves, to the eyes and understanding of every honest and unprejudiced person, utterly impossible. But these pages will show to the people that, notwithstanding the vile assertions made by their teachers, that God Almighty is merciful and just; and although every person must suffer in the spirit, after death, for the deeds done in the flesh, yet, after purification or cleansing from their sins they shall, through the atonement of the Saviour, reach eternal rest.

CHAPTER III.

There is one glory of the Sun
 And another glory of the Moon,
 And another glory of the Stars;
 For one star differeth from
 Another star in glory.

1 Cor. xv., 41.

Before entering into the state of progression, as described by the spirits themselves who inhabit the various spheres, I must first lay before my readers the various compartments of the Heavens, as declared through the spirits to me; and thus show to the world by what means mankind are conducted through the intricate passages of life, and their state of being in the spiritual world. It must be observed, that the ancient Egyptians and the wise men of the East retained the various mediums which had been handed down from the ancient prophets from generation to generation;

but modern civilization having extended into these lands, has endeavoured to put down or extinguish the said mediums, fearing lest they should become generally known and resorted to, and thus deprive those who are the founders of civilization of their power. But still, however, it has always continued to exist, in some form, although it has been enwrought in mystery and made beyond the comprehension of the generality of men, and its original meaning destroyed or wilfully kept back by the modern authors who have written upon the subject; the particulars of which, with their reasons, are fully displayed in a little work published by me, at one penny, entitled "The Book of Knowledge," and I therefore shall not enlarge any further on the subject here than is necessary for laying the foundation of the succeeding chapters. It must, therefore, be observed, that the Heavens are divided as follows, the Ancients having declared that there were seven planets only which influenced this earth, but science has since proved that there are others which have been lately discovered to be within the Zodiacal Circle, and which must have some influence over the earth; and I shall in the course of this work insert spiritual assertions as to whether the new planets, namely, Heschel, Neptune, Uranus, and others, are the abodes of any class of spirits or not, and, if so, whether they have at any time existed upon this earth. But I have had instructions of the highest spiritual authority that all planetary influence or spiritual abodes necessary to be known by the inhabitants of this earth, are as follows:—

THE SUN,
MOON,
MARS,
MERCURY,
JUPITER,
VENUS,
SATURN.

And these the ancients have recorded as presiding over each day of the week, beginning with Sunday, and continuing in due succession as named above. But the spirits have declared that they are in reality the seven compartments of

the heavens, and are the abodes of the spirits while undergoing purification to fit them for eternal rest; and the orders of the heavens are thus described.

The first heaven is of the Sun.

The second is of the Moon.

The third is of Mars.

The fourth is of Mercury.

The fifth is of Jupiter.

The sixth is of Venus.

And the seventh is of Saturn.

To each of these there are seven celestial orders, and seven aerial orders, each order containing dense legions of spirits, while each legion is divided into classes, whose occupations are conducting the human race through their intricate paths of life. But there is a line of distinction between the two spheres, viz., the celestial and the aerial, between which there is no communication. Each order is governed by a chief ruler, while there are six other rulers under them. The names of the chief rulers over the orders of the celestial spheres are these:—

MICHIEL, Archangel and Governor of all, and who is the chief ruler of the first order of the Sun.

GABRIEL, first ruler of the first order of the Moon.

MALCHIEL, first ruler of the first order of Mars.

SAMMIEL, first ruler of the first order of Mercury.

ZABIEL, first ruler of the first order of Jupiter.

HARNIEL, first ruler of the first order of Venus.

ZEBUL, first ruler of the first order of Saturn.

These angels are the chief rulers over each order of the celestial spheres, and the rulers under them receive their directions and power from the Archangel Michiel through Gabriel, his executive; and the seven chiefs of the seven heavens, and the rulers under them, constitute the angelic assemblage of superior spirits, who are the holy angels of the Lord of Hosts.

The aerial spheres are in like manner divided into orders, legions, and classes, having rulers at the head of each order, whose chiefs are named thus:—

MICHEL, chief ruler over all the aerial orders and spheres, and first ruler of the first aerial order of the Sun.

GABERILL, the first ruler of the first aerial order of the Moon.

SAMUAEL, first ruler of the first aerial order of Mars.

RAPHAEL, first ruler of the first aerial order of Mercury.

SACHIEL, first ruler of the first aerial order of Jupiter.

ANAEL, first ruler of the first aerial order of Venus.

CASSIEL, first ruler of the first aerial order of Saturn.

These are the several spheres through which the spirits of each planet pass by progression, after passing from the atmospheric regions, and thence through the regions of space. The regions of space are under Orion, who is the executive of Michiel, first ruler of the first aerial order of the Sun and governor over all the aerial spheres, while Orion, rules over all the spirits who inhabit both the regions of space and the atmospheric regions as they leave the body. While under him is the spirit Corbynn who rules and governs the most evil of the departed spirits who inhabit the atmospheric regions, and the seven spirits who are first rulers of the aerial orders, with the six rulers of each order under them, together with Orion and Corbynn, are all angels, of an inferior class, belonging to the angelic host of God.

And I may here observe, that the spirits, after passing through the atmospheric regions, and the immense regions of space, enter the seventh order of the heaven or planet to which they belong, and thus pass by progression through all the aerial spheres, and then pass to the seventh order of the celestial sphere, through which they progress in like manner; while the spirits of both spheres are as guardians or ministering spirits to the human race upon the earth, and who are in accordance, from the grade, station, character, or disposition of the individual, with the order of the planet to which he may belong; as, for instance, the lower the grade, and more vulgar the individual, the lower are the orders to which the spirits who conduct him belong; the celestial guardian being the prompter of all good actions of his life; while the aerial guardian or spirit is the instigation of his evil

thoughts and acts ; so that the more vile or wicked the person is, the lower are the orders to which the spirits who guide him belong, and the longer an individual lives upon the earth the longer do the spirits who conduct him remain in the order to which he belongs, and thus they pass by progression till they reach the first order where they remain for periods which vary in length : and in some instances where a person of old age who has lived a good life, as void of evil as possible for any person to live, on dying, both his guardians immediately take charge of an infant who has just come into existence and whose life will be but of short duration, and as it dies in innocence its celestial guardian is sufficiently purified and fulfils the words of the Saviour, who said, " That unless ye become as a little child, ye cannot enter the kingdom of Heaven ;" so that the celestial guardian having progressed to this end, and his last charge dies, he at once takes his flight into the eternal realms of glory ; where, from henceforth all knowledge of sorrow or of the world, or any of the spheres through which it has passed is at an end, and his time is occupied in singing praises and glorifying God ; while the aerial guardian progresses in like manner to the first order, and at the same moment when the celestial guardian takes its flight to the realms of bliss, the aerial guardian enters the seventh order of the celestial sphere of the planet to which he belongs, and progresses in like manner throughout each order, and finally reaches eternal bliss. It must be here observed that the person who has lived to an old age, and has led a good moral life, is so far advanced in the scale of society upon the earth to qualify his guardians for the second order of the spheres to which they belong, so that when he dies his guardians then take charge of the infant as before described, after which the aerial guardian joins the celestial sphere and from thence becomes the celestial guardian of a person whose mode of life only qualifies him for the seventh order of the aerial sphere, and a guardian is appointed over him from the seventh aerial order of the spheres, and thus the rule of progression in due time purifies all, and they enter at last the eternal realms of happiness. But we cannot con-

sider that the infants who depart this life in innocence are deserving of any degree of punishment. Still, however, I am not yet prepared to speak precisely as to what condition of existence they enter into the spiritual world; but, learning from past spiritual communications, that our just and merciful Creator will only punish according to the deeds, I therefore cannot think the infants undergo any suffering, but I have resolved to ask for information from the proper source, the result of which will be inserted in a future chapter; and feeling satisfied that I have given every explanation necessary as a prelude or foundation for this work, I will now lay before my readers the declarations as given by spirits who have lived upon the earth within the knowledge and recollection of the present generation, upon all matters connected with an existence in the spiritual world, giving a description of the sensation of death, in the dying moments, as declared by those who have experienced its pangs in various forms. My readers will learn from the names of the rulers of the various orders of the Heavens that there are, in two instances, names which sound alike in the pronunciation, but which will be observed are quite different in the wording; as, for instance, Michiel, the great Archangel of the Sun and Governor of all, and whom no one has ever seen, and Michael, chief ruler of all the aerial spheres and who is likewise of the first aerial order of the Sun. The consequences of this similarity and the omission of the ancient authors in distinguishing the two is that the modern authors have believed that there is only one Michael and one Gaberill, and have used their consecrations to Michael, who is chief of the aerial orders and of the first aerial order of the Sun, believing him to be the great Archangel Michiel, first ruler of the first celestial order of the Sun and governor of all, and hence has arisen the many delusions which have injured the reputation of the ancient but sacred medium of the Crystal, for the celestial spirits are interrogated by humble prayer and supplication, while the aeriels are worked by command; and certain it is that no man is enabled to command a power or a person superior to himself; but those whom he commands are inferior, and will

in all cases, endeavour to delude him ; but those spirits who are lately departed and who were known upon the earth to lead good moral lives and to abhor falsehood, will, if called upon, reveal good truths ; but still, care must be taken that the more evil spirits do not personify them. To prevent this the following oath is necessary to be administered ; use the name of the spirit with whom you wish to communicate and say as follows :—

“O ———, I conjure and confirm upon thee, in the name of Michael, first ruler of the aerial spheres, and in the name of the great Archangel Michiel, first ruler of the celestial order of the Sun, and governor of all the dense legions of spirits in the celestial and aerial spheres, and in the name of the living and true God, I command thee to declare unto me whether thou be ——— with whom I desire to communicate, for the welfare and guidance of those to whom the assertions which thou givest will be of interest ; this I conjure upon thee in the name of the ever living and true God, world without end.”

If the spirit who appears be in reality the spirit with whom communication is desired to be made, he will remain firm in the vision, but if he be a counterfeit or an evil spirit who wishes to delude the inquiry by personifying another spirit and giving false statements, he will vanish as the oath is being put. This then, will give the necessary light upon this subject to all persons who are desirous of testing spiritual assertions from aerial spirits. The celestials do not require this, as they are only worked by humble prayer and supplication.

CHAPTER IV.

THE SENSATION OF DEATH AND THE FLIGHT OF THE SPIRIT
FROM THE WORLD TO ETERNITY, AS DESCRIBED BY ONE WHO
HAS EXPERIENCED IT.

Good truthful knowledge, all mankind should have,
On mysteries which are now beyond the grave,
That they may fear the Lord while on the earth,
And thus decrease their sufferings after death.

SPIRITUAL.

The subject of this important chapter will display to the public facts which cannot fail to impress the mind with wonder and astonishment, given as they are in detail by the spirit of a person who, while living, was well known to most of the inhabitants of the civilised world, and whose whole career was fraught with circumstances of a character unparalleled in the biographical history of any one individual, who served as a public functionary under the crown of Great Britain, since the period of this nation's gradual rise in the scale of civilization and enterprise. But, as his career while living has been made universally public, I shall not here recapitulate it, but confine myself to the circumstances for which this work has been commanded to be written; and, on receiving instructions from the celestial spirits that the three preceding chapters were sufficient to serve as a foundation for the work, and that the following chapters must contain assertions from the spirits of the various aerial spheres respecting the sensation of death and the passage from life to immortality; and that the assertions must be given by the spirits of persons who were well known to society whilst living, I therefore deemed it necessary to act only by the instructions I receive from the spirits, and accordingly called upon the celestial spirit with whom I am familiar, and asked the following question:—

Question.—Who is the first spirit from whom I am to receive communications on this important subject?

Revelation.—Behold! select the spirits of those persons who were well known to the present generation, and who have moved in all circles of life

from the highest to the lowest, and they will be commanded to reveal unto you such things as will only be for the guidance and welfare of mankind in general.

The result of this revelation suggested to our minds several individuals of note in each circle of life, and as His Grace the Duke of Wellington was well known to every person, we, in accordance with our instructions, having procured the necessary medium for communication with departed spirits, called upon the spirit of Arthur Wellesley, known to the people of the earth as the Duke of Wellington, and conjured him to appear and reveal unto us, for public good and instruction, such things respecting his death and future state as the highest powers would permit according to divine will.

The vision accordingly appeared, and in the first portion of which was displayed the beautiful residence of this venerable hero; but as most of my readers are familiar with the appearance of this noble residence, I shall not detain them with any description of it. Suffice it therefore to say, after a few minutes, the appearance of the residence vanished and left the place enwrapt in gloom, the centre of which, however, gradually became light, and in the midst of which appeared, in the distance, the figure of a man, and as it neared me the outlines of his figure I could distinctly observe: he was an old venerable looking man, attired with a loose garment of a light brown hue. He appeared to stoop in the shoulders as if depressed by the weight of old age, his head, uncovered, displaying his grey scattered locks upon his temples, with the top of his head apparently bare, and his countenance bore a woeful and melancholy expression. I gazed upon the figure with astonishment, but could not be mistaken, for although I had not seen him in life for some four years prior to his death, yet, so striking were his features, that I at once recognised him. He held in his hand a large scroll, in the same manner as the celestial spirits bring their communications, and without further interrogation he unrolled the scroll and displayed the following wonderful revelation:—

Revelation —I am only permitted to stay while the following is read and copied :—

“I am Arthur Wellesley, known while on earth as the Duke of Wellington; and at the age of 83, I finished my mortal career, or worldly existence, on the 14th day of September, in the year 1852. I am now commanded to describe the sensation I experienced while leaving the tenement of clay which I inhabited. While lying upon my bed, supported by pillows of down, surrounded by every worldly comfort and luxury, with friends and relations bending and weeping over my aged and shrivelled form, watching with the most intense and expressive anxiety, as each breath of vitality escaped through my parched lips, until at length by the convulsion of each successive fit the difficulty of breathing increased, and my limbs gradually became paralised and benumbed with a terrible sensation of a knowledge that death was at hand. I made an effort to speak, but the power of articulation had left me, and my limbs lay motionless and unable to obey the dictates of my will, although I felt that even raising a hand would abate the sensation. At length, the appearance of the apartment darkened, and all, for a few moments, appeared wrapt in gloom. The same moment a terrible sensation of cold, chilly, deathlike agony, seized my frame, while my heart appeared as a cold heavy stone, or icy substance—the weight of which forbad the office of its functions from being performed, and a dreadful noise, as if many waters were dashing furiously upon the rocks, filled my ears, and I made efforts to raise my head, but in vain. At that moment a sudden thrill of undescrivable pain ran through my whole frame, my limbs set as with cramp, with an explosive sensation within my breast, and all was then still and tranquil, and my eyes again as it were opened and I perceived the nearest friends bending over me, while tears bedewed their cheeks, and heard them articulate in stifled whispers the ominous words—he is dead. I appeared to smile at the assertion, for no pain was upon me, and I felt at ease, gazing upon them with astonishment and wonder, and made an effort to assure them of the contrary, but could not stir. At this moment I appeared as if enabled to see in every direction, and felt as though in a dream, going from place to place without my body stirring, and knowing that it remained in the same position. I then felt myself seized by the shoulders, torn away through the apartment, which opened before me as if in a dream, was borne through the air and could perceive fields, trees, hedges, waters, towns,

villages, and hamlets, which had the effect of bewildering my imagination, till at length I found myself in total darkness, beyond the sound and reach of human ears or gaze, and then for the first time discovered the reality of my position. Here I could distinctly hear a complication of sounds of an appalling description, mingled together in the most distracting discord—music, singing, howling, screaming, with the most frightful yells of fear and alarm, which made me think of the reality of a hell. But I did not remain long in this state, but was shortly on my way back to the place where I had left my body, and which I knew was dead. I found my friends had left it cold and stretched to the full length. I gazed upon it with horror and amazement, and knew that it was myself, and then mingled thoughts of the world and my past life flashed before me. I endeavoured to persuade myself that my experience was a dream, and wondered at the agility with which I moved from place to place, weak and feeble as I was, but there was the stern reality before me, cold, motionless and stiff. I endeavoured with my will to uncontract the limbs, to raise the head or the hand, but in vain. Still I knew it was my body, and my will had exercised its power over its functions, which performed their office as I desired, but the effort was useless. I knelt by it, looked upon it with horror, felt of myself, and exclaimed, ‘Are we separate beings, or what does this mean.’ Again the thoughts of the words, ‘He is dead, recalled to my memory my exact position, and I knew I was only, as it were, the shadow of the reality, and wondered within myself what experience would next reveal. At this juncture the door of the apartment opened, and fresh friends entered to see my body. They astonished me when they passed without noticing me; and though I knew them, some of whom were the most intimate friends, and offered my hand, it was unperceived or unnoticed. I wept bitterly on finding that I was in the room invisible to all excepting myself; and with these thoughts I turned from my body, but at that moment observed the outstretched hand of an old friend whom I had known in former life, and who had died some twenty years previous. This inspired me with fresh hopes, and he kindly led me from the room unperceived or unheard. I however remained around the premises and in the apartments which contained my body until its interment, and witnessed the useless pomp displayed on the occasion. I also witnessed the tears of those who were nearest to me in ties of relationship, and grieved that I could not explain to them the great relief I had experienced

in the change from mortal life to immortality. From old, decrepid, feeble humanity, I found myself relieved from every worldly care and burden, but still experienced a terrible dread of the future. I must now leave you for the present, but will give further description of the future state when permitted to appear."

The above concluded the first sitting, which took place on the 16th of March, 1856, and on the 17th of the same month we again called in the spirit of the deceased statesman and conjured him in the names of Michael, his ruler, and the great Archangel Michiel of the Sun, that he, by permission of divine will, might reveal unto us such further information respecting his condition in the first sphere of the spiritual world as might be necessary for the instruction and welfare of mankind whilst upon the earth.

The spirit again appeared, giving his name as described at the head of his first declaration, and upon the scroll he bore with him, the following wonderful declaration was revealed :—

Revelation.—"I am now commanded to declare as a guide to the people of the earth, that though the dread of a futurity in mortal life is dreadful to apprehend, its terrors are doubly so in immortality; for it is always fleeting before the mind, and terrible is the sensation experienced by the terrific nature of the thoughts upon the future state. But after the interment of my body, I hovered around the ancient monster pile of worldly vanity months, at intervals flying with the swiftness of the wind to the most distant parts visited by me in life, hurrying from place to place with the velocity of lightning, viewing with horror and dismay the devastation I had witnessed while on earth,—depopulated lands, homes, hearts, parents, and children,—forced themselves upon my gaze, taunting me with the wrongs I had done them, and heaping upon me, with distorting features and gestures the injuries they had received from me. These were present at all times to my view. Again I visited my stately worldly residence; familiar friends were revealed to my view without the power of being able to manifest myself unto them by word or deed. The homes of old friends I visited in like manner, with the same results; and again and again to the last resting-place of my body. In this condition I continued exposed to, and experiencing every specie of, what the world calls remorse of con-

science, with a few gleams at intervals of imperfect happiness ; but still the dread of the future is always present to the mind. Finding my sufferings increased, I feared each successive moment's revelation. Passing around the whole expanse of earth and sea, without permission to hold commune or to reveal myself to any other spirit, but compelled to remain and endure the taunts and reproaches of those who are living in various parts of the earth. So pointed were their assertions, as though aware of my presence, and they upbraided me for sufferings which they knew I had power to prevent. From this state I again found myself enveloped in the most loathsome darkness, where I listened with horror and dismay at the terrible and tumultuous discordant sounds, the yells of which shocked me beyond description. The darkness gradually cleared, and displayed unto me the most inconceivable and indescribable horror and confusion ; thousands of persons flying with the greatest rapidity in every direction—screaming, howling, taunting, and pointing at each other—every one being accused, and every one accusing. The tyrants and oppressors, the murderer, the murdered, the falseswearer, the hypocrite, and every specie of wordly vice appeared to reign pre-eminent over the other—each one suffering the most acute anguish from those whom they compelled to suffer whilst on earth, and who had departed before and after them. To my horror, I then discovered my exact position, and familiar faces of all classes and grades who had suffered at my merciless hands and under my iron rule. I was then torn through the groups of wretched beings whose whole occupation appeared to be inflicting misery and torment on each other. Alas, I found myself the object of revengeful taunts, and buffeted with the execrations and reproaches of hundreds who were known and unknown to myself in this and other nations. But few there were on whom I had power to retaliate, and thus the sufferings of all appear to vie in magnitude with each other ; therefore, all is indescribable misery, and all are driven through the atmospheric region, as it were, with fury, but are at times allowed to visit the scenes of their mortal existence, and are permitted, in some instances, to reveal themselves to the friends left on earth, and empowered to impart warnings ; but, in this state, there are none permitted to know the exact period of their continuation, but in all cases it exceeds double the period of their material existence. Therefore, take warning ; he who lives without injuring his fellow man by thought, word, or deed, will experience but little of what I have been commanded to describe ; but he

whose life is spent in oppressing and depriving his fellow creatures of their worldly comforts, and withholds from them that forgiveness which all flesh needs; and he whose hypocrisy hides from the world the deadly rancour of selfish worldly interest to the detriment of his fellow creatures in any way, will suffer in accordance with his deeds, in a manner which no spirit has power to describe and which human imagination cannot comprehend or conceive, and this suffering shall arise from the reproaches of those whom he has injured in mortal life. This is to the extent of the description I have power to give; but be assured that my condition is yet horrible, with the terrible dread of the future before me—for no spirit can reveal anything beyond its sphere. Therefore, make these assertions known, that mankind may forbear oppressing one another, and thus avoid participating in the horrible sufferings I have faintly described. My mission to the earth is complete, farewell to all.”

These strange and wonderful révelations given by the spirit of a man whose whole career, whilst living, is familiar to the greater portion of the inhabitants of Europe, cannot fail to impart a feeling of horror and dismay at the terrible suffering which he faintly describes and which he asserts is the result of merciless tyranny, and therefore gives this warning that mankind may in all cases exhibit a true feeling of mercy towards all whose condition in life may place them under their power, and thereby avoid the greater portion of the horrible misery which otherwise awaits them. As this is the extent of the information the spirit of this great worldly man is permitted to give respecting his position in the atmospheric regions; in a future portion of this work a spirit will be selected, from the instructions I have received, who will be commanded to give a description of the state of suffering or progressive purification while passing through the immense regions of space, and in the meantime I must beg of my readers to accompany me through the scenes described in the following chapter.

CHAPTER V.

CONTINUATION OF MYSTERIES REVEALED BY THE DEAD.

He that accumulates wealth in this world,
 Accumulateth for himself misery in the world to come,
 For no man can obtain riches and be honest to his neighbour;
 And he who is without affliction, and eateth the bread of idleness,
 Is an hypocrite, and hypocrisy is an abomination to the Lord.

SPIRITUAL.

The foregoing Chapter will shew to the people the declarations as given from the spirit of a person whose high sphere and office in life would place any assertion he could make while living beyond a doubt of its truthfulness. He was a man well known in society, and more particularly so amongst the high functionaries of the Church of England, holding one of the highest offices amongst the men of that denomination; and on receiving instruction from the spirit of the Celestial order to call for the spirit of a person whom the present generation would recollect, a figure appeared, but which, however, it would be impossible to describe, as it appeared, enveloped in a loose black robe, which reached from the top of the head below his feet, leaving only a small portion of the features which could be seen. The figure appeared about the middle stature, proportionately stout, and tolerably erect, and from his general appearance I should judge him to be of middle age. But what his career while living might have been I am unable to say, never having known that such a person was really in existence. However, on calling according to the directions received from the celestial spirits, this figure appeared, and gave the following wonderful revelation, which shows to the world, by the nature of the language, that even after death, while passing through the first progressive sphere, all experience a terrible dread of the future. The spirit held in his hand a scroll, in like manner with that described in the preceding chapter, and on the scroll was written in plain and unmistakable language, the following strange but solemn words:—

Revelation.—"I have appeared by command of the higher powers and am the spirit of Dr. Allen, late Bishop of Ely, who departed from mortal life to immortality in the month of March, 1845.

"I am commanded to declare to the people of the earth things concerning which they have hitherto been kept in ignorance. The description of the sufferings I experienced immediately before leaving the world have been duly described in the public prints. But, nevertheless, I am commanded to describe the last pangs or struggles I experienced in endeavouring to retain life. After several convulsive struggles, I felt my limbs twinging, the sinews contract, and deprive me of their use, and my sufferings internally were indescribable. I experienced an icy chillness run through my frame; while my body was bedewed with cold clammy perspiration, my lips parched, and my tongue refused its office when I endeavoured to reply to the consolatory remarks of my friends. While at this juncture a terrible sensation seized upon my breast which convinced me that death was at hand. My past life moved with rapidity before my mind, and my friends perceived the intensity of my emotion. I then heard a terrible noise like the rumbling of heavy carriages over paved streets. My eyesight left me and my heart appeared as though enveloped by ice, and then appeared to explode. The next moment all was tranquil and all bodily suffering ended, and I heard the murmurs of my friends as they wept over me with the bitterest sobs of friendship and respect, saying to each other—'He is gone, his last breath is drawn, his spirit has fled to the presence of its Creator.' I distinctly recognised the words, I endeavoured to speak but the power of speech had left me. I felt the experience of a dream and could not understand their grief and sorrow, for all pain had ended; I felt happy, but as it were spell-bound by apparent magic influence. As I lay gazing upon the group of friends around me I perceived objects, in every direction, at the same moment, but did not understand my true position. I saw my friends turn from the room, and persons enter and perform the last office to my body; and then I felt as if torn from the apartment, which gave way before me. I passed through the air with the greatest rapidity, and was enabled to see the reality of the world as it existed beneath me. At length I found myself in darkness, of a description beyond my power to explain. Here I remained for a considerable space, unable to define the exact time, and while in this position from the sound of earthly or human voice, I could hear

beyond the darkness a complication of frightful unearthly sounds, the hearing of which for the first time brought to my memory my position, and I knew that I was dead; and thoughts at once of the terrible place of torment I had so frequently described whilst living, and the dread of the future, with the thoughts of my past life, passed in rapid succession before my eyes. At length I found myself again whirling through the air, and wondered what would next follow. In this unsettled and unhappy state, I, as if waking from a dream, found myself again in the apartment with my body, upon which I gazed with wonder and amazement. I bent over it, shook it, touched myself, and believed for a time my experience was a dream; but remembering that at will I could move the legs, arms, head, or any part of my body, I again desired to do so, but found the effort was fruitless. I wept bitterly, and touched its cold chilly surface. The words of my friends again flashed across my mind; 'He is gone,' said they, 'his spirit has fled,' and the sensation was horrible. But there, oh there, laid the stern reality before me—cold, motionless, as death is described—dead in reality; and yet I, a moving, living being, witness of the things I have just described. At this moment persons entered, and passed by without perceiving me; and, as they were near to me by the most endearing ties, another pang of horror thrilled me as my real condition flashed through my mind. I was about to leave the room, as none would notice me. At the same instant, I was seized affectionately by the arm, when I perceived a dear female friend with whom I was formerly acquainted, but who had died some nine years previously. She led me from the apartment unseen and unheard, and endeavoured to administer consolation, and informed me of the dread she too felt for the future, and again left me to bitter reflection. I remained round the premises, and in the apartment which contained my body, witnessing with regret the voluptuous scenes of extravagance and waste displayed by my friends; but had no power to reveal myself unto them, to make them conscious of their follies. In this manner I continued near the last resting place of my body for several months, at times visiting the residences of old friends. But here I found that my spirit became more depressed as the thoughts of those who through me, or by me, had suffered injury, appeared to reach me and taunt me with reproaches, though unconscious to themselves; whom I had power to see moving through the mazes of the earth in their accustomed manner: and here fresh tortures awaited me. Those above and those beneath appeared

to taunt me with hypocritical and ambitious desires to mislead or misguide my fellow creatures for the attainment of high office in the world. In this manner I found myself driven about from place to place, enduring indescribable agony of mind and apparent physical suffering. As I still feel perfect, every limb and every member appears to retain sensitive vitality. But the dread of a future still haunts me, and fear praying upon me, time fled swiftly, and yet nothing but uncertainty appeared. Again, after years of enduring I found myself in terrible and unspeakable darkness, where screams and mournful howls, mingled with the wild and unharmonious sounds of music, with the cries and weeping of the most wretched distress and agony, once more brought to my recollection my true position, and the thoughts of hell and eternal damnation with devils came upon me with the appearance of dreaded reality. As the darkness cleared, my eyes perceived the scenes which, with difficulty, can only be partially described, for thousands, nay myriads, of beings are thrown together, though in apparent confusion, yet distinctly classed, heaping reproaches upon each other for the injuries received whilst in the flesh. There are none without accusers, or none but what accuse, and every specie of bodily and mental agony is experienced by all. But oh, declare to the world the entreaties I am commanded to make, that the people may refrain from hypocrisy, ambition, selfishness, and all evils which arise therefrom, for the instigation of crime in the flesh will truly meet with a just retribution. My sufferings in this respect are great, but trifling in comparison with others of the same capacity while in life; and though I suffer, there are those who likewise suffer from me. But this is no alleviation to any; all is misery, horrible anguish, wretched misery, with a still further dread of a future state. All know of a future even from this state, but none can explain beyond their sphere. Therefore let this be made known to the people, that they may study the welfare of each other and shew forth mercy and forgiveness to all, and thus abate the progression of their sufferings after passing from life to immortality. My mission is now ended. Peace and good will to all. Farewell; sorrow, weeping, anguish, and grief, are now my fate."

These wonderful and solemn declarations, given from the spirit of a person whose high sphere in the Church of England placed upon him the responsibility of instructing the people in the fear and worship of God, by expounding the scriptures in such a manner that the people might be

enabled to understand and appreciate their meaning ; but whether he, with his university or college education, performed this task rightly in the sight of his Maker or not, the result of his important declarations has proved, for the language in which they are given proves to the world that, notwithstanding the high office he held, the sanctity of his profession; and the doctrines he preached, he was an hypocrite ; and that the garb he wore as the sacred emblem of his profession, served only as a cloak to cover his ambition and avarice, whilst, under protection of the law of the land, he feasted in luxury and idleness out of the hard earnings of his fellow creatures, to whom he preached the doctrines of submission and contentment in whatever situation they might be placed, teaching them that it was the will of God that they should be poor and wretched, and he tyrannical, hypocritical, and rich. But whether he or others of his grade were really ignorant of the original meaning of the scriptures or not, it is certain that they do not obey or adhere to the doctrines which they preach, and therefore, though they enjoy all the worldly comfort which wealth can procure, the assertions of the spirit of this man prove that they will suffer in the world to come equally in proportion with their hypocrisy and oppression in this world ; and though a general outline of his sufferings in immortality is described, yet he has not the power to communicate all. With all the horrors he endures in the first sphere of immortality, yet he declares that the future is dreaded by all, for they still feel the terrors of a mysterious hereafter. It will, therefore, be seen that the future is feared even after death ; and although the spirits are enabled to retaliate by taunting others from whom they have suffered wrongs, yet this is no alleviation to their own sufferings ; and although they are permitted at times to visit the scenes of life, yet they are not permitted, except in a few cases, to reveal themselves to their friends : so that even this privilege adds to their grief and wretchedness. Yet they experience some gleams of imperfect happiness at intervals ; but this will be explained in a future chapter. Therefore, hoping that my readers, more particularly the clergy and instructors of the people, may take

warning by the lesson given in this solemn declaration, and in future refrain from all acts of tyranny, hypocrisy, and deception, and look with charity, sympathy, and brotherly love upon all God's creatures, remembering that He alone is our Father and Creator, and that unless we forgive, we cannot be forgiven. Therefore, by acts of justice and mercy towards each other in this world, we shall decrease our sufferings in the world to come. With this caution, I will conduct the reader to a succeeding chapter.

CHAPTER VI.

FURTHER REVELATIONS ON THE MYSTERIES OF IMMORTALITY, AS GIVEN BY THE SPIRIT OF A MURDERER.

Whosoever shall take the life of their fellow creatures by violence,
Or cause life to be taken by authority of worldly law,
Is a murderer, and the murderer shall have his portion in the world to
come
With the tyrant and the hypocrite, whose sufferings shall be terrible and
indescribable,
To fit them by progressive purification for the entrance into eternal bliss.
SPIRITUAL.

The lines at the head of this chapter have been given from a spirit in the celestial spheres, as a fit subject to introduce the declarations of the spirit of a murderer, whose whole career whilst living was well known to the people of Nottingham. The lines also convey a caution to all who take life, or who are the causes of life being taken by any means, whether by sanction of the law, or by personal violence; and convey to the world, that for either of the offences named in the said lines, terrible indeed will be the sufferings experienced in the world to come. But as this chapter is intended to record the assertions of the spirit of

an executed murderer, the words shall be given in his own language, declared by him to be spoken by command of the Higher Powers as a warning to mankind in general. The spirit alluded to is that of William Saville, who was executed at Nottingham in the month of August, 1844, for the wilful murder of his wife and three children in the neighbourhood of Colwick. As the circumstances connected with this horrible tragedy were well circulated in all the public journals of that period, I shall not detain the reader with any further allusions thereto, but at once proceed to lay before the public the revelations which the spirit of Saville has given ; and therefore, at our next sitting, after using the necessary preliminaries in calling for the spirits of the dead, a figure appeared, clothed in long loose garments of black, with the head bare, appearing something about the middle height, but the lower extremities and body being concealed by the loose garment, it was impossible to recognise the figure by anything excepting the features, and with which, not being personally acquainted with him whilst living, I was not familiar. They bore, however, a fierce expression—the eyes cast downwards, the complexion sallow, and his whole aspect bore a melancholy and miserable appearance. At first sight I was unable to perceive anything by which communication could be made, but at length his hand appeared from beneath his garment, in which he held a large scroll, and which he opened, when I discovered the following strange but thrilling revelation was written thereon in plain and intelligible language, the nature of which will be seen by the reader to be of the most appalling description, and is as follows :—

Revelation.—“ I am William Saville, who was executed in Nottingham on the morning of the 7th of August, 1844, for the wilful murder of my wife and children in a wood, in the parish of Colwick, near Nottingham, the circumstances connected with which are well known in this part of the country. But having permission to stay only for a short time, I have received commands from the Higher Powers to declare to the world all my experience on leaving life up to the present period in immortality, that my declaration may deter men from pursuing the paths of folly and vice. Therefore, on the morning in question, at the appointed hour, I was warned

to prepare for the solemn event, though I passed a restless night, suffering the most intense anguish and dread of my pending fate, fearing the revelation of the mysteries of immortality. At length, however, composure and reconciliation came over me, and I walked to the fatal scaffold, which I ascended with firmness, accompanied by the officers and other functionaries. I viewed with horror the immense assemblage which had collected to witness the last penalty which the law could inflict upon me for my crimes, and recognised several persons of both sexes in the crowd. The sensation of the operation performed by the executioner in adjusting the fatal rope can be described by none but those who have experienced it. At length I found myself bluffed from the light of the world, and, after the usual words from the functionary on such occasions, I felt the horrible sensation of tottering and trembling on the verge between life and immortality—a sharp and momentous click which ran through my frame with indescribable horror, and the next moment I felt myself drop for several feet. At the same instant, indescribable pain convulsed my whole frame, and a noise as of many heavy carriages passing over the paved streets filled my ears, and my heart felt as if seized by a hand of ice, which forbid its functions. My limbs then appeared to be set fast; a death-like faintness came over me, and the same moment I experienced the sensation as of a sleeping vision, and all pain, all cares, and all troubles had left me. My eyes then appeared to open, and I felt conscious of what had passed, heard the screams which ascended from the crowd below, and felt to secretly smile at their belief of my being dead. I could now see in every direction, and appeared as if passing through the air with terrible rapidity, and found myself in the most horrible darkness, where I heard indescribable tumult and anguish, which reminded me of the assertions I had heard respecting hell and torment, and I then felt aware of my exact position. How long I continued there I cannot tell, but I shortly found myself again beside my body, which hung listless and motionless, and upon which I gazed with horror, knowing it to be my own, and yet I too felt substantial, and at a loss to understand my real position. But at this juncture, I was torn from the spot by an unseen hand, and the next moment found myself face to face with my murdered wife and children, whose ghastly wounds reproached me for my past deeds, and their sufferings experienced through my conduct taunted me in a manner impossible to be described. I endeavoured to flee from their presence, but the effort was in vain. At every

turn fresh miseries awaited me, and fresh tortures accumulated about me. The thoughts of those who are living fell upon me as missiles which rebound backwards and forwards, leaving me without one moment's pause from the most horrible torture. Again and again the thoughts of her whom I deceived by my duplicity haunted me, and others whom I had wronged followed me in every direction, heaping upon me tortures which the mortal mind can have no power to comprehend. And in this manner I suffered until I again passed the boundaries of darkness, where fresh tortures awaited me which I cannot attempt to describe; but at every turn the wounds of my murdered wife and children are present to my view, with numbers whom I have injured whilst living. And still, with all this, and much more suffering, the future still haunts me, and we dread every moment's experience, for a year is no more to us than an hour is to the world when passed. Still, however, to look forward it appears an unspeakable and indescribable time, for none are permitted to know what next shall follow. Therefore, I am still in this condition, with others whom I can recognise, but none are permitted to communicate with each other: though all suffer and cause suffering, yet none are relieved from their own suffering by these means; and though at times permitted to visit the scenes of life and impart warnings to friends, it only increases the anguish and misery of such individuals. Let the world, therefore, take warning and refrain from tyranny, hypocrisy, murder, and all evils which are oppressive to man or displeasing to God, and thereby avoid or decrease the manifold miseries I have here faintly described. Let this be made public, and rest assured that, though each grade of suffering vies with the other in magnitude and misery, yet each individual believes his own sufferings to be the greatest, and has no knowledge when this suffering will cease. The tyrant, the hypocrite, the murderer, the drunkard, the infidel, the usurer, and the suicide, are all classified, and each are employed in heaping taunts and reproaches on the other for wrongs and injuries committed and experienced in the flesh: and happy are they who avoid these evils, for a wide gulf is between us; but even they suffer, though their sufferings have no comparison with ours. I am commanded to declare this, that all men may know there is none good, but that all must be purified or punished according to their deeds. My mission is now complete. Farewell! misery awaits me."

It will be observed by this solemn revelation, that the spirit from whom it was given was only permitted to appear for a short space of time, and that its real object was to warn mankind to refrain from the follies and vices into which they so recklessly plunge; for, although all spirits suffer indescribable torture, yet each believes his own sufferings to be the greatest. How awful is his description of the sensation he experienced while standing beneath the fatal tree upon the brink of eternity, and with what terrible anticipation he looked forward on reaching the regions of immortality; and how terrible must have been the anguish he experienced on beholding the victims of his cruelty as soon as his spirit had left the body. Their ghastly wounds taunted and reproached him for the injuries he had done them, and accumulated torture and misery beset him on every side, filling his spiritual mind with the most indescribable horror, and from which it was impossible to flee. Though driven through the atmospheric regions with the fury of whirlwinds, yet fresh tortures met him in every direction in the persons of those whom he had injured while living; and though he himself is permitted to inflict tortures on others, it is no alleviation to his own sufferings; and though they are employed in tormenting each other, their own sufferings are in no way decreased thereby; nor are they permitted to know when their sufferings will end, or anything beyond the sphere in which they now are, though all have a terrible dread of the future, and fear each successive moment's revelation in their experience.

As the life of this man is well known to society to have been spent in the most degrading manner, his manners and domestic habits being of the most brutal nature whilst living, it is no wonder that he should after death, in accordance with the wisdom and justice of a merciful Almighty, suffer a just reward for his sins committed in the flesh, so that he may be purified of the evils, and ultimately, through the atoning blood of the Saviour, enter into eternal rest, and thus fulfil the Saviour's words, which said, "He came into the world to shed His blood, that the vilest sinner might be saved." But this knowledge is not known by the spirits who

inhabit the atmospheric regions until they reach the celestial spheres, unless the knowledge was manifested to them prior to their leaving mortal life for eternity. It also appears, from the lines at the heading of this chapter, that they who take life wilfully, or cause life to be taken by the authority of worldly law, will have their portion in the world to come with the tyrant and the hypocrite, whose sufferings and punishment have been partially described. It appears that the spirits who are amongst the classes named have not power to give a description as to the actual amount of their sufferings; but as tyranny, hypocrisy, and murder have been shewn to be classed amongst the worst of crimes and the bitterest of torments, and each one declaring by the spirits of each class that they have been commanded to make these declarations to mankind, that they may refrain from oppressing each other, and from hypocrisy, deception, murder, and all evils resulting therefrom, I would have my readers mark well the emphasis put upon the words in the concluding paragraph of Saville's revelation, wherein it states, *there is none good, no, not one*, and that all must suffer purification in accordance with their deeds. So that it becomes the interest of every individual to walk humbly and submissively in the sight of the Lord; not to oppress or wrong his neighbour, but to look upon each other with the true feeling of charity and brotherly love, and thus decrease the time and punishment in passing through the spiritual world to fit them for everlasting happiness and glory.

CHAPTER VII.

A WARNING REVELATION FROM THE SPIRIT OF A
DRUNKARD.

The drunkard lacketh the moral of the swine ;
 He knoweth no bounds to his cravings,—
 But gorges or gluttons to his own discomfiture ;
 Injuring his friends, destroying his happiness,
 His health, and constitution,
 And thereby becoming a spectacle of disgust
 In the eyes of his neighbours, and
 Pointed at by the finger of scorn
 By all who behold him ; and lastly,
 He finds himself an abomination upon
 The earth, and a rebel to the Divine
 Wisdom of His merciful Creator.

SPIRITUAL.

The subject of this chapter is a revelation given from the spirit of a person who, whilst living, was an habitual drunkard, and who was well known in the neighbourhood of Nottingham and its vicinity. He was a medical practitioner of good repute, and resided in a village adjacent to the town, enjoying considerable patronage amongst all classes of society. Notwithstanding his continual practice of drinking to excess, he was tolerably well respected ; therefore, in consequence of his propensities, and the profession he followed, and I being commanded to select individuals who were well known to society whilst living, and from their spirits obtain such information as would be likely to prove a warning to man in deterring him from practising the course of life which the said persons did whilst living on the earth ; having, also, received instructions from the highest celestial powers that there are seven specific evils which form the foundation of all other iniquities existing upon the earth, and that seven spirits of persons belonging to these classes must be selected from the atmospheric regions, that being the first sphere of immortality into which the spirit of man enters after death. The celestial powers inform me, therefore, that the seven specific evils are as follows,—tyranny,

hypocrisy, murder, drunkenness, usury, infidelity, and suicide. As an illustration to each of these evils, spirits were to be selected to describe the sufferings which they undergo in the atmospheric regions; and thus, it will be seen, the first who appeared when called upon under the appellation of a tyrant, was the Duke of Wellington; the next who appeared, under the name of an hypocrite, gave his name as Dr. Allen, Bishop of Ely; and, in due succession, Saville, the notorious murderer, appeared, each one declaring the state of suffering which he experienced, in language that cannot fail to impress with horror the minds of every thinking person. In due course we come to the drunkard, who, in like manner, gives an adequate description of the sufferings of the spirits of his class; and each one declares that all the spirits in that sphere are employed in heaping torments upon each other without being enabled to alleviate their own sufferings; and that, though their sufferings cannot be thoroughly described, yet they are aware of a future state beyond their present one, without being permitted to know anything further; but dread with horror each successive moment's revelation. They are, however, permitted to see the spirit of persons whom they knew whilst living, and the life of whom was moral and virtuous in comparison with their own, but a wide gulf is placed between them. Even the moral and virtuous in this life have to suffer in the world to come, but their sufferings have no comparison with those who number amongst the above-named classes. What their sufferings really are after death will be given in a future chapter by a spirit selected from that class of persons who, whilst living, were known to possess all the moral virtues which it is possible for human nature in this life to contain. Therefore, after receiving the above instructions, I, in the usual manner, through Michael, the great angel and ruler over all the spirits in the aerial spheres, invoked the spirit of a person who was well known to society to be an habitual drunkard, and, after the necessary preliminaries were performed, a figure appeared, clothed in a long brown garment, similar to that in which the Duke of Wellington appeared. He was about the middle stature, broad set across the shoul-

ders, well featured, with his forehead high, his hair brushed upwards, and bushy at each side, with a melancholy expression upon his countenance ; and though I myself was utterly unacquainted with him whilst living, never to my knowledge having seen him, yet there were persons present who perfectly recognised him by the description. He stood for some time without any apparent signs of giving information, during which time I had an opportunity of surveying his whole figure. He certainly appeared widely different to either of the other spirits who had appeared. He seemed reluctant in revealing his mission, while the others readily displayed it to my view. At length the scroll appeared from under his garment, which he appeared carefully to unrol, as if fearful of revealing its contents, which would not have been done but by command of the higher powers ; for these spirits have no power to communicate anything but such as is calculated to deter men from their evil courses. Therefore, when the scroll was properly opened, the following extraordinary and solemn words were displayed, and which I here give to the reader in his own words as they appeared.

Revelation.—“ I am William Morley, the Drunkard, who departed from mortal life to immortality on the 24th of June, 1852, at the age of 47, and whilst living on the earth have caused myriads to suffer in various ways, for whom I am now suffering the just rewards of my past deeds ; and am now commanded by the higher powers to declare unto man the things from which they must refrain, to avoid the sufferings in the world to come. My whole life was spent in folly, vice, and dissipation, wasting, by wilful extravagance and gluttonous cravings, that which should have procured comforts and necessaries for numbers of my fellow creatures by whom I was surrounded, who suffered the most degrading pecuniary wants. When my career was cut short and brought to a close, unlooked for or anticipated, I was lying partially besotted, and suffering the most intense burning at my brain, while my breast appeared as if it were a furnace, consuming my whole body by its unquenchable flames. My professional aid was resorted to, but in vain. My sufferings increased, and at length I experienced the terrible sensation of knowing that death was at hand. As each convulsive struggle successively weakened my body, a death-like

faintness enwrapt my whole frame within its clammy grasp, my limbs became contracted, my eyesight left me, and a noise as of many waters bubbling within my ears. My heart felt as if grasped by an iron vice, my blood became stagnant, while an explosive sensation occurred within my breast, and the same instant all was still and motionless; all pain ceased, and nothing of care or sorrow appeared to disturb me. When the ominous words, "He is dead," fell upon my ears, they appeared to arouse me as if from a dream. As the last offices for my body were performed, my eyes appeared as if opened, and I could see in every direction. I gazed upon my body with wonder and amazement; but without having time to consider my position or make any effort, I was torn from the spot, hurried through the air, and the world below displayed itself fully to my view. At length I found myself enveloped in the most intense darkness, where I listened with horror to the most indescribable and unharmonious sounds of yells and shrieks, which again recalled to my memory my real condition. How long I continued in this darkness I cannot describe, but I once more found myself in the apartment with my body, as though I had awakened from a dream or vision. I wept, and wondered at feeling that myself and body were separate beings. All power and control over my limbs had left me, though by my will I made an effort to raise or move them. I wept with the bitterest anguish as my past life flashed across my mind; and from what I had learned of the future, whilst living, it appeared too horrible to anticipate, yet at every moment the dread of it was present to my mind. Whilst in this state, I found myself raised by the hand by a friend whom I knew in early life, and who had died several years previous in a distant land. As he led me from the room, and endeavoured to console me, He told me of his sufferings, with his dreadful apprehension of the future, and again left me to bitter reflection. I witnessed the interment of my body with awe and amazement, and remained near the spot for some time, till I again found myself whirling through the air at rapid speed, where fresh sufferings awaited me in the persons of those whom I had injured, deceived, defrauded, and deprived of health, life, or limb, through avarice, ignorance, and neglect. At every turn fresh tortures awaited me. I was at intervals permitted to visit the scenes of life, and reveal myself to, but not communicate with my friends; but again was hurried back through the darkness, where tortures, as above described, were again experienced with redoubled horror. I am now passing through the atmosphere, sur-

rounded by every species of torment and discomfiture, without in any way being enabled to alleviate my own sufferings, except when visiting the scenes of life; and even then my imagination is haunted by the many tortures which all by whom I am surrounded are occupied in inflicting on each other without intermission. Such is the fate of the tyrant, the hypocrite, the murderer, and the drunkard. I have described all I have been commanded; therefore, let this be a warning declaration unto man that there are none good. Those who endeavour to avert the evils arising from the above-mentioned crimes, will avert the sufferings to which I am exposed; though all who leave mortal life for immortality must suffer and dread the awfulness of the future, which none in this sphere are able to explain. My mission is now complete. Farewell! Remember my commands! Let all take warning by my past life and present assertions, and remember that there is an existence in everlasting immortality."

It will be seen by the above solemn declaration, given by the spirit of a person who, whilst living, was well known to the inhabitants of Nottingham and its immediate vicinity, that his assertions literally corroborate the revelations given in the three preceding chapters; and it appears evident that the sufferings of the drunkard are equal to the sufferings of the tyrant, the hypocrite, and murderer; and though each speaks of the most terrible torments, they are not permitted to describe the exact species of which their punishment consists; but as all declare they are tormented by the spirits of those whom they have injured whilst living, and who occupy the same sphere, and that the thoughts of persons who are still living who have suffered injury at their hands before their death, reach them and reproach them with the taunts of their wrongs. The sufferings endured in the first sphere of immortality must be terrible indeed; still, however, it shews forth the justice of a wise and merciful God, and at once abolishes the idea of eternal punishment by fire and brimstone, a doctrine generally taught by the different denominations of religion. The great principle of justice here displayed consists in proving to mankind in general, that though their lives may be spent in heaping injustice in all its forms upon their fellow creatures in this world, and still evade the

punishment which the law is empowered to inflict for the various crimes they commit, and so practice every species of villany and vice, and by their duplicity defy detection by wearing the cloak of hypocrisy, and thus die, imagining that they leave the world, and those whom they have injured either openly or secretly never again will come in contact with them, and so evade all further suffering or anxiety on their account; but how terrible must be the sensation, and how horrible must be their experience when on emerging from mortal life to immortality, they find themselves face to face with all those whom they have injured and who have died before them, and whose whole time is spent in taunting them with reproaches, and heaping upon them the bitterest torments for a period which is ever beyond their knowledge to comprehend; while the thoughts of those who are living, who have been injured by falsehood, fraud, or any other injustice, and who have been left to grovel on beneath the weight of the wrongs placed upon them by the death of the individual by whom they have suffered, haunts them as spectres taunting them with the bitterest reproaches. Though they fly in every direction escape is impossible; and those who find other spirits upon whom they can retaliate, find no alleviation to their own sufferings: nor are the hasty visits which they are permitted to pay to the scenes of life any relief to their tortures, but add fresh anguish and misery to their sufferings.

From these assertions it is plain to be observed that God Almighty has so constructed man, that though he permits them to evade the justice for their crimes whilst on earth, yet they cannot evade the sufferings of the world to come. Thus every one is punished according to the deeds done in the flesh, but none are permitted to know what awaits them beyond the sphere they inhabit, though all experience a terrible apprehension of a future state. But as the states are progressive through the spiritual world, each sphere being distinctly separated from the other, the next spheres will be duly explained by the spirits who inhabit them, in succession; and, as we have now given the declarations of four spirits from the first four classified or specific sins, I must

beg the reader's attention to the succeeding chapter, which will contain the declaration of the spirit of a person who, whilst living, moved upon the earth in the character of a usurer, which is classed amongst the fifth specific evil, whose assertions will be given as they appear, in accordance with Divine permission, through the celestial powers. For it will be seen that no spirit which has yet appeared has been permitted to give anything but such as is calculated to warn mankind against the many evils by which they are surrounded; and thus evade the terrible punishment in the world to come which is awarded to all the disobedient.

CHAPTER VIII.

EXPERIENCE OF DEATH AND IMMORTALITY, AS DECLARED BY THE SPIRIT OF A USURER.

Oh gold, thou pest of earth, a lasting curse;
For thee men will their honor sacrifice:
For plunder, fraud, or murder, which is worse,
Until their guilty spirit onward flies
Unto a world where it can never sleep;
But shall with anguish groan and sorrow weep,
Till it has passed the first immortal sphere,
And to its Maker then is drawing near;
Where all its sorrows end in joy and peace,
And from all worldly cares it is released.

SPIRITUAL.

The above lines, given by a spirit from one of the highest orders of the celestial spheres, should be sufficient in themselves to deter all persons from infringing upon the rights and properties of their fellow men, for the sake of hoarding riches or laying by gold which should be in circulation, and thereby preventing their fellow creatures from obtaining even the common necessaries of life; but compelling them, by their propensities for hoarding wealth, to labour and starve, while money is lying in heaps, doing no good to any; but

serves as a God to the rich man, which he worships with all his heart and soul, and to obtain which he will not shrink from the blackest of crimes, as the above lines confirm. But I would beg of the usurer, the miser, and all persons who delight in accumulating wealth; under any circumstances, more particularly to the detriment of their fellow creatures, to bear in mind the above striking words declared from on high; and to remember, also, the words of the apostle James, which says, "Go too, now, ye rich man, weep and howl for the miseries that shall come upon you:" *James* v. 1.

And remember that, although ye may evade the law of the land and the reproach of your injured neighbours, ye cannot evade the justice of an All-powerful God. Be assured that all who suffer directly or indirectly at your hands will appear in judgment against you in the world to come; and though ye may scoff and jeer at these assertions, the day will come when all men will experience their terrible realization. Take warning, therefore, and remember that, in accordance with another passage of James, "Ye have lived on the earth and been wanting;" and, also, "That the hire of your labourers, who have reaped down your fields, crieth; and their cries have entered into the ears of the Lord God of Sabbaoth."

God will assuredly avenge the wrongs of the injured, even in this world, and seven-fold so in the world to come, where there will be weeping and gnashing of teeth. But still the Divine wisdom and justice of God has commanded, through His celestial intelligences, that His mercy and loving-kindness should be made manifest to His people, who have hitherto been kept in ignorance, and driven thereby headlong into crime; fearing, from the threats held out to them by their religious teachers, that to refrain from evil without being thoroughly good, was useless, as one single sin would bring down upon them eternal damnation; while, from the laws imposed upon them, they find that it is impossible to evade sinning in some way; and, as eternal damnation must be their fate, they plunge headlong into evil, thinking they can only suffer. As redemption too is beyond their reach, they revel in their iniquities, until their days are shortened; thus proving that, in many instances, the very

doctrines our teachers held forth are the instigators of vice and follies, on account of the injustice with which they brand the name of our Heavenly Father. The people will here learn that there is yet a conciliatory hope that, though they must suffer a just reward for all their evils committed in the flesh, after progressive purification throughout the various spheres of immortality, all men, impartially and unconditionally, shall ultimately reach everlasting happiness and glory.

I must now introduce the reader to the subject of the chapter as stated at the head. It consists of a revelation from the spirit of a man who, whilst living, was well known in the neighbourhood of Manchester to be a hoarder of wealth or riches, and who would lend money on extortionate interest; he would, also, exact from those who had the misfortune to be in his power, the last farthing they possessed, and thereby sink them into the bitterest poverty and wretchedness, to assuage his lust for the glittering dross, which he worshipped as the only idol of his heart. Therefore, after the usual preliminaries for communion with departed spirits, a spirit appeared, who bore a somewhat remarkable appearance. He was attired in a loose brown garment, which hung below the feet. His head was bare, displaying a high forehead, but features shrivelled and wrinkled by apparent old age; his hair remarkably white, and thinly scattered upon his temples; he stooped in the shoulders, and his features had a woeful and melancholy expression. Upon the scroll, which he carried in his hand, when unrolled, was written the following solemn but somewhat similar revelation.

Revelation.—“ I am the spirit of Daniel Reives, who departed from mortal life to immortality in the month of November, 1822; and the greater portion of my life was spent in the collection of gold to the detriment of those with whom my business transactions occurred. At the age of 65, I was confined to my miserable abode in the locality of Manchester; where, after several weeks of severe suffering, I felt that the period of my existence was nearly ended. As I lay upon my bed of rags, my avarice for wealth having deprived me of even necessary comfort, I reflected and thought with the bitterest fear over my hidden treasures, which lay con-

ed beneath me, fearing lest those about me might detect its hiding-
e while I yet retained life. I had determined, however, that no
tive should enjoy it, as they had treated me with contempt and disgust,
king, on account of the wretchedness of my abode, that I was poor.
ertheless, I had been enabled to lend money in secrecy to persons in
l, from whom I extorted enormous interest; and which, on account of
secrecy, remained unliquidated, haunting and harrowing my soul to the
moments. Yet, in a paroxysm of rage, I wrote a paper, consigning
[was worth to a person, between whom and myself no tie of relation-
) existed, who visited me in kindness, thinking I was poor. This was
ed by my own hand, and by another person who visited me prior to
death. The person who signed and he who received are now living,
can bear witness to these assertions. As the night approached my
brings increased; and, without any person near me, I felt the terrible
sation of a certainty that death was at hand. My treasures appeared,
t were, dancing before my eyes, as if taunting me in triumph at its
sing into another's hands. I continued in this manner without giving
being enabled to make any alarm, partially through hope and partially
ugh fear of calling for assistance unnecessarily, thinking that my fear
leath was a delusion, and hoping that I might recover. At length I
a cold twinging sensation run through my frame; my limbs then shook
vulsively, and then stiffened as with cramp; my breast appeared as if
ning with fire; a giddy sensation took possession of my brain; a noise
s the booming of heavy artillery—filled my ears; an explosive sensa-
| occurred within my breast; my eyesight left me; and the next mo-
at all was still—all pain had ceased, all care had vanished, and I felt
fectly conscious that the pang of death had passed, and wondered within
self what cause there was to fear it. How long I remained in this
ner I am unable to say; but at length, as if awakened from a dream,
eyes opened, and I found myself gazing with horror upon the heap of
less mortality before me. I then understood my real position, knew I
| experienced death, and smiled at the assertions of men; feeling that
worldly pain and trouble had ceased. With these thoughts my gold
alled my attention to its hiding place. I tried to seize it, but its touch
, as of coals of fire, which acted as an electric shock upon me. I then,
h my will, endeavoured to move the members of my body, but in vain,
| knowing that they had obeyed its dictates. I then wept bitterly, and,

as I still felt perfect, wondered what experience would next reveal. With these thoughts I was torn from the room as if by magic, undergoing the same experience as others have described; suffering the taunts and reproaches of those whom I had injured whilst living. Returning to my wretched abode, I witnessed the interment of my body, and the strife between my relations in endeavouring to obtain my wealth; whose thoughts, though unconscious to themselves, mingled with the thoughts of others whom I had injured and hurled into poverty by my avarice, smote me with violence, and rebounded from off me with the most indescribable torment. After suffering thus for years, exposed to every species of remorse of conscience and torment from those who were still living, I was then passed through the most loathsome darkness, amidst the yells, screams, and howlings of myriads of beings, who appeared occupied in inflicting torture and torment upon each other, passing with the velocity of whirlwinds around the atmosphere of the globe, each enduring sufferings impossible to be described, at the hands of those whom they had injured in life, who departed before and after them; all inflicting and all receiving the most horrible torture; all accusing and all being accused; all empowered to retaliate, but none alleviating their sufferings thereby in the least. Alas! there are few on whom I have power to retaliate; nor is retaliation any alleviation to my sufferings; and though I frequently visit the scenes of life, which at the time, appear happiness; yet they add to the mental torture. Therefore, declare to the world that the sufferings after death, in their mildest form, are beyond all earthly comprehension; and that tyranny, hypocrisy, murder, drunkenness, usury, infidelity and suicide, all suffer in equal proportions, and can describe what I have been commanded to do. This is the extent I am permitted to reveal, and let man take warning from these words, and remember that to hoard wealth is to deprive their fellow creatures of that which the Lord of All has created for them; and that all who have suffered hunger or want at their hands whilst living, will be to them instruments of torture after death. Let all men learn there is an everlasting existence in immortality, in which all must suffer according to their deeds, and in which all must dread the future, even after death. Farewell! Take warning! My mission is now complete."

From the assertions given in this and the preceding revelations I found that the sufferings described by each spirit

bear a similarity to each other, each one receiving torment at the hands of those whom they had injured in life, their punishment varying in accordance with their grade or station whilst upon the earth; that is, every person who sins under any or either of the classified sins suffers at the hands of those whom they have injured. Tyranny, therefore, in all its forms, as practised from the highest to the lowest stations of life, will meet with a terrible retribution, as that is the foundation and instigation of all evils and crimes. Hypocrisy, being the next classified sin, although not the greatest, its perpetrators are by far the most numerous; for in all classes of society the hypocrite may be found, and hypocrisy is deception, from which the whole human family suffer; and all, more or less, avail themselves of its delusive cloak; some using it to cover their domestic troubles, others to screen themselves from the public laws: but the principal wearers are those who cover their iniquities with it under the mask of religion, and thus practice the grossest deceptions which the human ingenuity has power to conceive, upon their unwary fellow creatures. But the hypocrite, in whatever form he may practice his hypocrisy, will, after death, suffer a just retribution. The murderer, in most instances, is the victim of tyranny and hypocrisy combined; for he is led on step by step to the commission of the act which consigns him to the scaffold, and thus suffers the penalty of the worldly law. Still, however, he meets with a just reward in the world to come. The drunkard lacketh the moral of the swine, indiscriminately injuring friend and foe, and justly meets the rewards of his deeds at the hands of those who were injured by him whilst living, after his spirit has fled into eternity. The usurer is likewise classed amongst the abominations, there being no sin under which mankind suffer more than that which deprives them of the common necessities of life. There are myriads who are, at this time, suffering actual starvation through the avarice of the hoarders of wealth, and which myriads will appear in judgment against those who thus deprive them of the things which God created for them. Having now described the five specific classes, and finding that their descriptions are

all of a similar nature, I considered it useless to detain the reader with a description of the infidel and suicide, as the last spirit had declared their sufferings to be equal; but not feeling justified in this omission, on my own account, I resolved to enquire of the celestial spirits whether the infidel and suicide were necessary to be given in minute detail, in accordance with the preceding five, and the result of this inquiry will be given in the succeeding chapter.

CHAPTER IX.

A CELESTIAL SPIRITUAL REVELATION, DESCRIBING THE SUFFERINGS OF THE INFIDEL AND SUICIDE.

The fool hath said in his heart there is no God,
 But he is an infidel, and
 The infidel and suicide shall
 Have their portion with the drunkard and the murderer
 In the world to come,
 For their transgressions are likewise
 An abomination to the Lord.

SPIRITUAL.

Not being desirous of giving my readers any unnecessary repetition in the descriptions of the sensation of death, or the progressive sufferings which the spirits experience in the first sphere of immortality; and learning by the declaration of the last named spirit that the sufferings of the infidel and suicide were of a similar nature to those already described, I therefore deemed it unnecessary to call upon the spirits of either, individually, and resolved to enquire from the celestial powers, from whom I received my instruction, whether I should be justified in acting upon these suggestions, and the result of this enquiry brought forth an answer to the following important question.

Question.—Do the sufferings of the infidel and suicide correspond with the sufferings of those already described, or is it necessary to insert a revelation from the spirits of each?

Celestial Revelation.—"Behold! we are commanded to declare that the sufferings of the infidel are of the most horrible description, as he is continually witnessing the reality of that which, whilst living, he openly denied. His sufferings consist in receiving tortures and reproaches from those whom he endeavoured to persuade into the belief that the existence of a God and an hereafter were a fabrication; together with the taunts and reproaches of those whom he injured in life, with a terrible dread of the future, even from the sphere he inhabits; for on every hand he witnesses the awful realization of a spiritual existence in immortality, dreading each successive moment's revelation. The sufferings of the suicide are of a nature impossible to be described; but he, likewise, suffers at the hands of those whom he injured in life, and experiences all the pangs and tortures of a murderer, or one who has taken the life of another; for, in the very act of self-destruction, he has endeavoured to thwart the designs of his Creator, and therefore must suffer the just reward of his actions; and he too dreads the experience of each successive moment's revelation. This, then, is all that is necessary to be described on the seven classified sins of the spirits who inhabit the first sphere in immortality."

The above revelation, given from a spirit of one of the highest celestial orders, sufficiently explains the nature of the punishment experienced by the spirits of the above particular classes, in the first sphere beyond the grave, without detailing the pangs in the last struggles of death. For, in accordance with what the other spirits have described in relating their experience, at the time the spirit takes its flight, it may easily be conjectured with what awe and horror the infidel beholds the anguish and misery experienced as soon as his spirit has reached the atmospheric regions of immortality. He there experiences the taunts and reproaches of those whom he, whilst living, endeavoured to make believe that all creation owed its existence to the regular and progressive order of nature; and that the existence of an Eternal God and a Spiritual Being in everlasting immortality was simply the imagination of persons who were not able to bring forth any substantial proofs to the contrary; and would endeavour to prevail upon his fellow creatures not to believe in anything but what they can see or touch. So

that, with the reproaches from the spirits whom he had endeavoured to delude in this manner, together with the taunts and torments from those whom he had injured in divers ways, whilst living, his sufferings in immortality must be terrible indeed, exclusive of the horrible dread he experienced of a future state, even beyond the first sphere of immortality. So, likewise, are the sufferings of the suicide to be easily conceived; for, in all cases where self-destruction is committed, it is the result of foiled ambition in the endeavour to obtain some special object, detrimental to the interest of his fellow creatures, which ultimately preys upon his mind; until, finding he can no longer conceal his guilt from the world, he, in a moment of deliberate frenzy, commits the rash act which shuts out from him all the reproaches which would assuredly come from those whom he has left in the world deceived, degraded, and, in many instances, ruined and sunk into the lowest depths of misery and wretchedness; forgetting that no sooner is the horrid crime committed, and the spirit has left the mortal coil of clay which it inhabited, than it finds itself in the presence of those whom he had injured, but who had departed before him; and learns to his horror that, instead of ridding himself of the miseries he experienced while living, on account of his conduct, his sufferings are increased tenfold, with a knowledge that his existence in immortality is everlasting; dreading each moment's revelation, and knowing that there is yet a future state, without being aware how long the present sufferings will continue, but fearing that the next state may be more horrible. Amidst all these conflicting horrors there are those still living who are suffering many species of anguish through the sudden and terrible bereavement he has caused them, whose thoughts of their wrongs, though unconscious to themselves, reach him with all the terrors of injured revenge, and follow him in every direction, tormenting him with the bitterest reproaches; and, though he flies with the swiftness of whirlwinds around the whole atmosphere of the globe, fresh torments assail him on every hand; and if permitted to visit the scenes of those places he inhabited whilst living, this privilege only adds to his mental tor-

ture; so that he finds, instead of thwarting the designs of his Creator in shortening his existence by the commission of self-destruction, he has only fulfilled the will of Him who decreed that it should be so. For God Almighty looks down from His eternal throne upon the actions of man, within whom no thought can pass, without being observed by His all-seeing eye. When reason or justice is no more regarded by His creatures, He suffers them to plunge into the vices of their own sinful inclinations, until the weight of their own guilt impresses them with such horror, that insane feelings are the result. And, when the burden of guilt becomes so oppressive that they can no longer bear it, they, to shut themselves out from the glare of those whose piercing looks sting them to the inmost recesses of the soul, commit the rash act of self-destruction which heaps upon their heads manifold calamities to be experienced in the world to come. Having now given the assertions of a spirit from each classified sin, from which said sins all the evils which afflict mankind have arisen; and the said spirits having described their sufferings in the sensation of death, when the spirit takes its flight, together with the horrors they experience, as soon as the mysteries of immortality are revealed to them, declared by them, by command of the higher powers. Their assertions are sanctioned and confirmed by spirits of the higher celestial orders, who likewise declare that the aerial spirits called, would not be permitted to reveal anything but such as would be instructive, and for the purpose of warning the present generations of man to desist from the commission of any of the acts arising out of the sins herein named; and that, in the last chapter, the revelations which were given by a Celestial spirit of a high order, prove that the infidel and suicide are destined to suffer equally with those who have been guilty of any of the sins herein named. But before completing the revelations of the spirits who inhabit the atmospheric regions, I must here observe that all persons are not guilty of the crimes alluded to in the preceding chapters. There are some persons who have lived morally and virtuously upon the earth, who have departed, and who cannot be expected to suffer

with the same amount of severity as those who have already been described : therefore, to further point out the wisdom and justice of our great and merciful Creator, before giving a description of the atmospheric regions, or the first sphere of immortality, the assertions of the spirit of a person, will be given in the next chapter, who, whilst living, devoted the greater part of her life to the service of God, in accordance with the tuition and instruction gleaned from various passages of scripture ; although many who professed the doctrines of Christianity opposed the works and belief of this devoted person.

CHAPTER X.

REVELATION FROM THE SPIRIT OF A FEMALE, WHO, WHILST LIVING, DEVOTED HERSELF TO THE CARES AND WANTS OF HER FELLOW CREATURES.

Be to each other kind and true
 As you would have men be to you.
 Heed not the scoffs and jeers of men,
 Nor raise your voice to rail again ;
 But strive to lead a virtuous life,
 Avoid all broils and sinful strife ;
 And love thy neighbour, lend him aid,
 Thou'lt be rewarded God hath said :
 And when thou leav'st this world of fate,
 And enter'st through the mystic gate,
 Amidst thy sorrows thou wilt sing
 Praise to the Great Eternal King,
 The God of Earth and Lord of Skies,
 Ever loving—just and wise.

SPIRITUAL.

This chapter will introduce a revelation from a female who, whilst living, was a model of virtue and piety in the sphere in which she moved. As she is well remembered by me, who, when a mere boy, resided in the same locality with her prior to her death, and having learnt her history from authentic sources, I will here give an outline of it.

Ann Simpson was born in the parish of B., situated in the locality of the fens, in the county of Cambridge. When at the age of ten years her parents died, and she was removed from the parish of B., to the parish of Great S., in the same county, where she resided under the care of her uncle and aunt, (her mother's sister) who appeared to be the only relations she ever knew. She was put to the village school, where she continued till about thirteen years of age; and, though only learnt to read and write imperfectly, she was always inclined to religious devotions, which, instead of meeting with encouragement, brought down upon her the scoffs and jeers of her uncle and aunt, and their examples were followed by the children in the immediate neighbourhood. Still, however, she persevered; attended church regularly, but always said that, though no bad examples could be learned in the church, its religious duties did not agree with her ideas, young as she was. She attended Dissenting places with the same results, and frequently visited and prayed earnestly by sick persons. When about fourteen, her aunt died, and she was left to the mercy of her uncle, who, it appears, treated her very cruelly. About a year after her aunt's death, a maiden lady, who lived in the neighbourhood, in consequence of her religious tendencies, took her to reside with her, where she continued several years; and in the course of that time she performed several acts of charity, in which she was encouraged and assisted by her worthy mistress. For this reason some of the wealthy farmers in the immediate vicinity formed a dislike to her, and endeavoured to injure her. Her benevolent acts lowered these wealthy persons in the eyes of the poor villagers, as no such acts were ever experienced at their hands; and her kindness, though only limited as it was, gained for her the esteem and admiration of the poor, and the contempt and mistrust of the rich. In this manner she continued till her nineteenth year, when the lady with whom she resided died, and to her no little astonishment and gratitude, found that her kind benefactress had bequeathed her £300. After she received this amount she continued to reside in the village; and some of her former enemies endeavoured to court her

society, but she kept aloof, refused their offers of a home, and resolved to reside amongst the villagers, and administer to their wants out of the money which she always said "Heaven had awarded her for this purpose;" supporting herself, meanwhile, by needlework, which she had learned efficiently under the tuition of her late kind hostess. When about twenty-three, a long and severe illness greatly wasted her stock of cash, which she always kept at hand ready to administer relief to those who needed it. Strange to say, when the clergyman of the parish visited her, before listening to anything he said, she began to exhort him to repentance from the follies of hunting and shooting, which he followed; and, as a teacher of the people, to be charitable to the poor. But this was his last visit. She, however, recovered from her sickness, and continued in her own self-taught religious devotions and charitable acts; released two or three families from heavy debts, which occurred through illness, and which threatened them with ruin, till at length her money was all expended; and her long illness having weakened her constitution, she could scarcely earn sufficient for her support. In her thirtieth year we find her residing in an almshouse with an old widow woman, confined to a bed of affliction, subsisting on the miserable pittance of one shilling and sixpence per week, allowed by the parish; and, notwithstanding her many past acts of charity, when unable to continue them longer, she was left in her affliction to perish day by day, deserted and neglected by all. In her thirty-second year, in the most calm and resigned manner, she told the old lady with whom she resided, "That the Lord had given and the Lord had taken away; and that for His will she had lived, and was now prepared to resign her spirit into His hands;" then, with a smile upon her countenance, closed her eyes in death, and was buried at the expense of the parish in the churchyard of Great S.

I have given this sketch in consequence of the singularity by which the following revelation was obtained. Several departed persons, reputed to be of good moral character, whilst living, were suggested to me; but upon enquiry through the spirits of the celestial order, learned they had

not been so all through life ; but that, by invoking according to instructions, a spirit would be commanded to appear whose whole life had been one of devotion in the service of God. When the spirit appeared, which was clothed in a loose white robe, her hair flowing gracefully over her shoulders, her countenance bright and cheerful, with an expressive smile upon her lips, bearing with her a scroll, upon which her name, place of abode, and date of death were written. It at once recalled to my memory whom she was ; and, as her history is well known in the locality named, and her death occurred within my memory, I have given a small biographical sketch of her career whilst living, before inserting the revelation which her spirit was commanded to give. When the scroll was thoroughly unrolled it displayed to my view the following strange but emphatic revelation.

Revelation.—“ I have appeared by command of the highest powers to declare to the world the necessity of shrinking from the evils by which they are beset, and thus evade the sufferings they must endure at the hands of those they injure whilst living, by not regarding the welfare and interest, or looking with charity and sympathy of feeling on all their fellow creatures. I am the spirit of Ann Simpson, who departed this life on the 22nd day of June, 1827, in a secluded village in the county of Cambridge, where I resided from my infancy, and where, on account of my disposition not to follow the dictates of the religious teachers by whom I was instructed, I was well known, and am still remembered ; being hated by the rich and loved by the poor amongst whom I resided. As my career of charity is well known up to the period of my death, which occurred in my thirty-second year, I am only commanded to describe the sensation I experienced when quitting mortal life for immortality, with my experience in entering the first sphere, and passage through it to my present abode. After a long and tedious suffering, in which I experienced many privations, although I had given all my substance to those in need, yet few administered to my wants ; and I bore the calamity with patience and resignation, knowing that the Lord had given and the Lord had taken away, and I praised His holy name. At length, as my strength decreased, I knew that the hour of death was at hand, and though I dreaded the sensation of its pangs, I had no fear as to the future ; for I felt conscious that I had

injured none wilfully, and therefore resigned myself to the will of Him in whose presence I hoped shortly to be. I now felt a fainting sensation run through my body; a cold perspiration bedewed my face. My friends, who were with me, bent over me, and, as if conscious that death had now stricken me, spoke kind and consolatory words; but, though I heard distinctly, I was unable to reply. Another thrill of chillness seized upon me; my limbs became stiff and contracted; my eyesight left me; my ears filled with a sound as of the howling of a tempest; my breast heaved heavily; my heart turned cold and weighty, as if deluged with cold water; at the same instant an explosive sensation occurred; a convulsive struggle followed; and the next instant all was over—the last pang had passed; pain had ceased, and troubles appeared at an end. I heard my friends utter the words, "She is dead," and I endeavoured to assure them of the contrary; for my eyes were open and could perceive every object. I wondered at their assertions, but was unable to make any reply. Still, however, I remembered the words; they sunk heavily upon my soul; but I did not understand my real position. As I lay reflecting upon the words I had heard, I felt myself removed from the place with a gentle hand, and at the same instant could see in every direction; and found myself passing through the air with the swiftness of lightning, until I reached a place of darkness, which I cannot describe, where the most dismal and horrible sounds met my ears. I thought of the dreadful place of torment I had all my life endeavoured to evade. These thoughts, for the first time, assured me of my real position; and I knew that I was dead, and dreaded the experience I should undergo in the future, beyond the darkness. From this place, as if awakening from a dream, I found myself again in the room with my body, over which I wept, knowing it to be my own, and that to the world it was dead and motionless; yet I, a living perfect being, conscious of what had occurred, and knowing that it must be returned to the earth to be no more seen. I, however, once more endeavoured with my will to raise the limbs, but the effort was in vain; and, as I stood weeping, I perceived standing by my side, a female friend whom I had known in life, and to whom I had administered necessaries and comforts when in need, but who had died some four years previously. She led me from the apartment, endeavouring to console me; and told me that only for the dread of the future, she felt happy; then bade me farewell, but said we should meet again. I remained around and near my worldly home,

till the interment of my body; visiting familiar friends, but unable to reveal myself; flying from place to place at will, without making any physical effort. After remaining in this state for a time I am not able to describe, in which I met several friends who had departed before me, all of whom appeared happy but for the witnessing of the sufferings of others, and being compelled to assist in the administration of punishment on those whom they recognised as having suffered at their hands whilst living, without being enabled to hold communication with them—I again found myself within the darkness, where the horrible sounds once more reminded me of torment. After passing through this darkness, a scene of horror and confusion presented itself impossible to be described. Thousands of beings, some of whom I recognised, having known them whilst living, were yelling, howling, and screaming in the bitterest agony, from the tortures they were inflicting upon one another; and I dreaded each moment's revelation. But, by following the direction of a light, the nature of which I have not power to describe, I found myself surrounded by groups of persons who were singing praises and rejoicing, and who came forward to greet me as I entered amongst them. Here I recognised old friends, with whom I enjoyed indescribable happiness; for we are permitted to indulge in things corresponding with our lives upon the earth; and the only barrier to our real happiness is, that at times we are compelled to reproach those from whom we have suffered injury, whilst living; and continually witnessing the sufferings of others after we have thus far advanced through the first sphere of immortality: nor have we power to alleviate the sufferings or administer consolation to any beneath us. Still we are at times permitted to visit the scenes of life; but, having to pass through the tumult and strife, witnessing the miseries just described, it only adds to the mental grief, and therefore seldom occurs. We all experience bitter anguish and reflection even here, and dread what the future state will be, all being aware of its existence. Therefore, let mankind take warning; for all must suffer, as there are none good; but the sufferings of those who lead a virtuous life whilst upon the earth will have no comparison with the sufferings of others whose lives have been spent in open rebellion to their Creator. Be assured, also, that loving kindness, charity, and sympathy of feeling, will be rewarded in the world to come; and instead of weeping and gnashing of teeth, there will be, for those who walk in the path of virtue, singing, rejoicing, and praising of God, amidst the sorrows

they feel at beholding the anguish others suffer, who have lived lives mingled with follies and vices. Let all mankind remember that there is an everlasting existence in immortality, the beginning of which will be endured either in happiness or misery, according to the natural or material lives of men : but we have no power to reveal anything beyond the sphere we inhabit, though all dread the future. My mission is now complete. Farewell."

What a beautiful contrast does the above wonderful revelation display in comparison with those given by the tyrant, hypocrite, murderer, drunkard, &c., who have described their experience as being of continual torment and suffering; while the last-named spirit shows forth how beautifully the wisdom and justice of our Heavenly Father is displayed. For every assertion contained in her revelation plainly corroborates the words of scripture, which declare that all shall suffer according to their deeds. And it also shews the necessity for all mankind to look with charity and loving-kindness upon each other, and to endeavour to walk humbly and submissively before their maker; not to endeavour, by the gratification of ambition, to raise themselves to wealth or eminence, to the detriment of their fellow-creatures; and to remember that every act of injustice, committed against any of their fellow-creatures, will rise up in judgment against them in the world to come; and where those who have been guilty of any of the sins arising out of the several crimes herein-named, will suffer a degree of torment which the spirits themselves have not power to describe; while those who endeavour, whilst living, to administer comfort and consolation to the mind, and relief to the body of their fellow-creatures, and do all that lies in their power for the welfare of mankind in general, and the promotion of God's glory, will, in accordance with this female-spirit's declaration, escape the miseries that the negligent and disobedient must endure. Though it appears that no weight of crime or guilt rested upon her, at her death; yet, even she was not good, and is compelled to remain in the first sphere to reproach those from whom she suffered injury, whilst living, and to witness the sufferings of others, that she may be purified to fit her

for the next stage of progression, prior to her entrance into eternal rest, which the spirits of all God's creatures ultimately reach.

Having now given the declarations from the spirits of eight persons, who inhabit the atmospheric regions, and who, whilst living, were known to the present generation; and their assertions having proved by their corresponding nature, the sensation of death, and the flight of the spirit into immortality, our next progressive step in this work, is to give the exterior and interior description of the atmospheric regions; or first sphere of immortality. After which the second sphere; or, the immense regions of space will be described by the spirits who inhabit them; beginning with their experience in passing from one sphere to the other, in like manner with the preceding chapters, each spirit describing his occupation; or, state of existence in the regions of space.

CHAPTER XI.

A DESCRIPTION OF THE ATMOSPHERIC REGIONS; OR, THE FIRST SPHERE AFTER DEATH.

Here all must suffer, for their worldly sins,
And here progressive purity begins.

SPIRITUAL.

The present chapter has been given by instruction from a spirit of one of the highest celestial orders; who was commanded to declare to me that, for the general instruction of mankind, I must call for a vision to be shewn unto me, by one of the highest spirits of the aerial orders, who would be commanded to display unto me the external and internal appearance of the atmospheric regions. I accordingly complied with the directions given, and in due time, the following was revealed unto me, which, without entering into the

particulars of calling the spirit, or how the vision came, I will here describe in the words which the spirits authorize me to use. They are as follows :—

The aerial spheres are divided into three distinct classes, viz., the first, or atmospheric regions; the second, the regions of space; and the third, the seven aerial orders of the heavens or planets. The angel Michael, first ruler of the first aerial order of the sun, is chief ruler and governor over all the spirits in the aerial spheres, and from whom all the spirits receive their power, through his executives. Under him is the spirit Orion, a very powerful angel, who rules over all the spirits who inhabit the immense regions of space, receiving his power from the angel Michael. Under Orion, is the spirit Corbynn, a powerful angel, who rules over all the spirits who inhabit the immense regions of space, receiving his power from Michael, through Orion; and he rules over all the most evil spirits in the atmospheric regions. Orion's power extends over both the regions of space and the atmospheric regions; and all their power emanates from the great archangel Michiel, governor over all the spirits who inhabit both the celestial and aerial spheres, and first ruler of the first celestial order of the sun, through his executive Gabriel. The archangel Michiel, being in direct communication with the Great Supreme Governor of all, has never been seen by any. I have alluded here to the names of these angels in consequence of a mistake which has appeared in pages 14 and 16, part first, where Herschel or Uranus are represented as two planets, they being one and the same. The planet Herschel was also incorrectly spelled; and, in one instance, Michael of the aerial spheres, is spelled Michel; in another instance, Michiel, which are both mistakes; Michiel being the first ruler of the first celestial order of the sun, and Michael being the first ruler of the aerial spheres, as above described; so that the reader may now plainly understand. I will here give the description of the first sphere as it was revealed unto me. On the vision appearing, it first shewed unto me the external appearance and form of the inhabitable globe, without displaying any of the countries, inhabitants, or hab-

ations; the whole appearing an immense body of darkness, round which was a space of a peculiar gloomy light, that appeared distinctly separated from the substance of the earth or globe, and terminated at a considerable distance in another place of darkness; but it being displayed upon a small scale, I could perfectly view the whole. This space of loomy light is inhabited by the spirits who recently depart from mortal life to immortality, and from whence they are permitted to visit the scenes of their mortal existence, and places where they have sojourned whilst living, where they meet with those who departed immediately before them, from whom they injured, or from whom they received injury whilst living; where, also, the taunts and reproaches of those who are still living reach them, though unconscious to the living themselves. This sphere or space is divided into twelve compartments, seven of which form the atmospheric regions of the seven primary planets, viz., the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn; these being the chief of the planets which influence the earth, a knowledge of which, the spirits have declared is sufficient for the instruction of the present generation of man; although at a future period the other five will be enquired into, and the result of the enquiries given. The atmospheric regions of each of the seven planets contain eight distinct classes of spirits, under the following designations, viz., Tyrants, Hypocrites, Murderers, Drunkards, Usurers, Infidels, Suicides, and the spirits of moral, virtuous, and good-living persons; the last-named being in the first classes, or farthest from the earth. This sphere is ruled and governed by the spirit Corbynn, who has under him inferior angels that rule at the head of each class. These are spirits possessed of great evil power, and who have great influence upon the earth, being gifted with the power of transformation, and appearing in hideous forms upon the earth, impressing the minds of thousands of individuals with terror, and causing the belief in the existence of a devil; but who are in reality, as the spirits have declared, inferior angels gifted with this power, in certain limits, for the purpose of terrifying the wicked into a fear of death, and an hereafter existence.

These evil spirits, under the direction of Corbynn, the ruler, are occupied in conducting the punishment and occupation of the different classes of spirits under their charge, who, immediately after passing the first boundary of darkness, after leaving the body, begin their progress of punishment and purification. But, when first leaving the body, they are only permitted to reach the darkness and not pass through it, to which place they are conducted by one of the spirits under Corbynn, where, after hearing the dreadful noises, which are beyond, as described in each spirit's assertions, they then return to where their body has inhabited, and remain amongst their old associates and scenes of life, for a period varying in accordance with their worldly stations. After which, they pass through the darkness and enter that portion of the atmosphere in which they endure the various stages of purification, according to the deeds done in the flesh. And it is only before passing the darkness alluded to, that they retain the appearance they had whilst existing upon the earth, except when permitted to visit the scenes of life, from beyond the darkness; when they appear, if by their own accord, in their natural appearance; but if invoked or called from beyond the darkness, they invariably appear in loose garments varying in their colour according to their classes, stations, or conditions. It has been generally understood by astrological science, that such planets produce the peculiarities in the characters of man, and which, according to the classification, as given by the spirits, I believe to be correct; still we find, however, that there are all kinds of men and characters to each planet. For upon enquiry, I find that Sir Arthur Wellesley classes with the tyrants, and is in the atmosphere of Mars; Dr. Allen classes with the hypocrites, and is in the atmosphere of Jupiter; Saville, the murderer, is in the atmosphere under Mercury; Morley, the drunkard is likewise in the atmosphere of Mercury; and Reives, the usurer, is another in the atmosphere under Jupiter; while Ann Simpson is in the atmosphere under Venus; and I find there are infidels and suicides in the atmosphere under each planet; so likewise, of all the classified sins, of both sexes, there are spirits of each in the

atmosphere of all the planets, and so likewise there are the spirits of both sexes of moral and virtuous persons in the atmospheric regions under each planet. In like manner are the atmospheric regions of the Sun the abodes of the spirits of persons, who, whilst living, inhabited the most Eastern portion of the world; and who are likewise divided into eight specific classes, the same as the other planets; while the atmospheric regions under the Moon are the abodes of the spirits of persons, who, whilst living, inhabited the dark regions of the North, or that portion of the world where the congenial influence of the Sun never reaches, and they are divided in like manner into classes with those of the other planets, in accordance with their grades of life whilst living; while the different spheres under Saturn are the abodes of spirits, who, whilst living, occupied the Southern portion of the world, or the coloured creation, who are in like manner divided as above, but with whom I have never held any communication, as I have mentioned in a little book on the science of the Crystal, entitled the "Book of Knowledge." Still, however, the celestial spirits declare they are all God's creatures, and are subject to progression, in accordance with their lives, and who are the instruments of torment to countless numbers of their oppressors. The spirit Orion, who is the executive of Michael, has power over the higher classes of the atmospheric regions, as well as over all the immense regions of space; and he is in direct communication with the angel Michael, the great aerial ruler. Having now given a thorough description of the manner in which the atmospheric regions are occupied, ruled, and governed; I will now endeavour to describe its appearance, or rather the appearance of the spirits who occupy it. They appear to be, as shown in the vision, continually passing each other; going in opposite directions with the swiftness of whirlwinds in continued circles; taunting and reproaching each other as they pass, yelling, howling, and screaming in the most distressing agony, as the spirits themselves have declared, but which it would be impos-

sible accurately to describe. There is, however, a line of distinction between those of the four upper and four lower classes. The former apparently enjoy a degree of happiness, as their features appear cheerful, and they are occupied in singing praises, and in mirthful enjoyment, but declare they experience sorrow in witnessing the sufferings of those below them; having no power to communicate with them; nor have those below them power to communicate with each other, only in reproaches and retaliation, which is no alleviation to any; and all dreading a future existence, even after this state. And, so it will be seen, that those whose lives are spent in devotion unto God, and the welfare of their fellow creatures, escape the terrible punishment experienced by those who wilfully disobey His commands; and the highest order of spirits have commanded me to declare to the people, that, by refraining from their follies and vices, and repentance of their transgressions, in desisting from injuring their neighbours by oppression, or any other means, that even if the last days of their lives be devoted to His will, that though they must pass through the scenes described in the first sphere in immortality after their death; yet they shall speedily reach the first classes, whose only sufferings are the witnessing of others' sufferings; and thereby decrease the period of the horrible torture they must otherwise experience; and so speedily reach the classes of those who enjoy happiness even in the first sphere; but who, nevertheless, experience a dread of the future, as they have no knowledge of anything beyond their own sphere. And thus far all their assertions prove the Divine wisdom and justice of a powerful but merciful Almighty God. In reference to the correctness of the astrological calculation of the different planets producing the diversification in the characters and dispositions of men, it is here proved beyond all possible doubt that such is really the case. And, that a good planet being closely aspected by an evil one at the time of the birth of any person, and such person being born under the said good planet, the malign influence of such

evil planet will alter the life of such person, and make him or her prone to such evils as the nature of such evil planet controls or governs: hence it is, that the evil aspects produce the many peculiarities of persons who are born under the rule of good or benefic planets, while the good aspects of the benefics to the malefic planets better the characters and conditions of those persons who are born under their evil rule, which is plain to be observed in the characters of those persons whose spirits have given their assertions, which are inserted in the preceding chapters; and, although they declare that the period of their continuation in the first sphere exceeds double the period of their natural and material existence, yet it does not appear that they *suffer* all that time; for, in the first classes of the atmospheric regions, I find there are many persons who have been dead for sixty or eighty years whose only sufferings are the knowledge of the sufferings of others, and the dread of the future state. Amongst these classes I may here observe, that there is George the Third, and several other noted public persons who existed in his day, viz. Lord Nelson, Sir Ralph Abercrombie, and several noted murderers, and others who were publicly known, and who died before and after the period of George the Third, but whose names are unnecessary here to mention, as my desire is only to shew, that notwithstanding the considerable time which has elapsed since their death, they have not yet left the first sphere, although their extreme suffering appears to be ended, and they are again looking forward with dreaded apprehension to a future state. But, as they have no power to give any information or instruction respecting the next state of immortality, the next chapter will contain the assertions of spirits who inhabit that sphere; and having now given a thorough description, as far as is possible to find words to express it, of the exterior and interior description of the atmospheric regions of the first sphere of immortality. I must now call my readers attention to the perusal of the following chapter:—

CHAPTER XII.

REVELATION FROM A SPIRIT WHO INHABITS THE IMMENSE
REGIONS OF SPACE, OR THE SECOND SPHERE OF
IMMORTALITY.

The first immortal sphere being now passed,
Pain and worldly cares are ended; and though
Happiness, hitherto unknown, is experienced
By all in this state; yet, even, we dread the
Future existence, which all are aware will
Be experienced hereafter.

SPIRITUAL.

The atmospheric regions, or the first sphere of immortality, the abode of the spirits immediately after death, having been thoroughly explained by the spirits of persons who inhabit it; and who, while living, were well known to the present generation. I will now call the attention of the reader to the second sphere of immortality, or the immense regions of space; and, in accordance with the instructions I have received, insert revelations from the spirits of persons whose names are well known in the history of past ages; and who, having passed through the first progressive sphere, are now occupying the immense regions of space, and whose assertions will confirm the declarations of the spirits who inhabit the atmospheric regions, who warn mankind to shake off the fear of eternal punishment, but to prepare themselves for that which awaits them in the world to come, where all must suffer the just reward of their deeds done in the flesh. And where, also, they dread a future state; fearing, from what they learn in life, that a future state, even from the first sphere, must be more terrible than that; as they are unable to learn anything beyond the sphere in which they move. But whether this dread of the future be justly founded, or whether they are kept

in ignorance of the real condition of the spirits in the next sphere, that they may not be prepared for or anticipate the change, or whether such change will make their condition better or worse, the result of the following revelations will show. After enquiring of the celestial spirits as to what spirits would be suitable to give their experience of the second sphere, I received instructions to make the invocations in the usual manner as made for aerial spirits; and, after repeating the necessary prayers, to my astonishment a spirit appeared, and whom I will describe, as his name and career figure conspicuously in the pages of ancient British history. The spirits of the regions of space have a widely different appearance to the spirits of the first sphere; for, when this spirit appeared, he bore the resemblance of a man in actual existence. He was attired in a peculiar loose garment, which, however, fitted tight round the waist, hanging loosely from thence below the hips. His small clothes being white and fitting close, with boots reaching to his knees. His upper garment being black, apparently velvet, embroidered. His features somewhat peculiar, and of dark hue. His lips thick, and his eyes cast downwards; and upon his head he wore a kind of closely fitting cap, which gave him a half military appearance, according to the costume of the age in which he lived. He held in his hand a scroll, in the same manner as the other spirits, and upon it, when opened, was displayed the following remarkable but solemn revelations:—

Revelation.—“I am the spirit of Oliver Cromwell, who departed from mortal life to immortality, on the third day of September, 1658, at the age of 59, and who, whilst living, devoted the early part of my life, in manhood, to the welfare of my country and mankind in general, in which I was assisted by spiritual communications from on high. And while I adhered strictly to the commands and injunctions I thus received, every undertaking in my experience prospered; and I was thereby enabled to surmount obstacles unparalleled in the biographical history of mortal man, until repeated success begat in me the feelings of ambition, which inspired me to endeavour to attain worldly aggran-

dizement, and this proving to be displeasing to Him who endowed me with the power, and being contrary to the commands I had received, I was cut off in the midst of my disobedience; and my memorable career ended in a manner which defies history to unravel. But I am commanded to declare that my death was the result of my own hand, by imbibing that which prevented the continuance of existence. And thus ended my life at a moment when by obedience prosperity was before me and around me on every side, notwithstanding the fabulous reports which the ignorant historians have left concerning me. At the period of my death I experienced similar pangs to those who have already described the sensations of their last moments. After which I passed through the same scenes of misery, in which I continued for a series of years, I am unable to describe, before reaching the first classes in which I enjoyed happiness, which is impossible to be described, on account of its imperfection; and where I continued in all the variegated stages of the first sphere full double the period of my natural and material life, every moment experiencing the dreadful apprehension of a future state, which all knew existed, but which none were able to explain; neither can any describe the manner by which each spirit makes its transit from one sphere to the other, as there is no communication between them; and though sleep never occurs, yet, as if awaking from a dream, I found myself again, as it were, transformed into life, bearing the same appearance as that which I wore during my mortal existence, and where I found myself mingled with myriads of beings, some of whom I knew in mortal life, and who had departed before and after me. And here I found that we are all permitted to indulge in harmless diversions, enjoying a species of equality beyond the comprehension of mortal man's conception. For here there is no ambition, no oppression, and no angry feelings displayed amongst each other, but every want appears gratified without any apparent physical effort. Wish for music, or any other harmless enjoyment, it is at once within our reach. So, likewise, we are permitted to visit the scenes of life, or distant lands, or to indulge in any of the exercises we were accustomed to whilst upon the earth; all retaining our earthly names and earthly appearances; and all dwell in perfect harmony. Still all know of a future state, and fear lest our condition from the present may be worse in the future; each remembering the

horrors in the sphere he has left, and the knowledge of the sufferings of those below, and the dread of the future, is the only barrier to perfect happiness. For we are perfectly conscious of the sufferings of those who are still in mortal life, together with those who have entered the first sphere of immortality ; but we have no physical sufferings here, neither have we any darkness, but are permitted to pass through the immense regions of space, in which all nations, and all grades, and all classes of society dwell in happiness and harmony, without feeling or regretting the sufferings we have before endured. Therefore let mankind take warning, and remember that though they must suffer for the deeds done in the flesh ; yet I am commanded to declare to the world that there is no eternal suffering. So let man shake off the slavish fear of men, and walk humbly before their Creator. And that though they may be deprived of the comforts of life which God created for them, and that they must suffer while passing through the first sphere ; yet after this, when attaining to the place of my present abode, all men shall enjoy happiness and harmony unexampled in mortal life ; although at intervals the dread of the future causes depression to all. But I am still commanded to declare that the sorrows experienced here are in no wise to be compared with the sorrows of the most happy of men in mortal existence. My mission is now complete, spread it abroad for the guidance of others! Farewell!"

This singular but solemn revelation was given from the spirit of a man whose whole career, whilst living, impressed the minds of all with wonder and amazement ; he, himself, being the champion of the people of the age in which he lived, and freed them from the yoke of oppression to which they were subject in the reign of the eccentric King Charles I. The phraseology of the above revelation cannot fail to carry conviction to the minds of every thinking person, as it unravels mysteries connected with the sudden close of this man's career, which have baffled all the historians who have written concerning him, none of whom can give any accurate account as to the accomplishment of his wonderful undertakings, or any definite account as to how he came by his death. Some have not hesitated to say that he was assisted in

the carrying out of his designs by evil and satanic power; and that he met his death by the assassins hand; while others say by a fall; and again others declare he died in a fit of apoplexy, he being found dead in his own apartment. But the above revelation proves they were all wrong, as he positively declares that he was assisted in the performance of his great work by spiritual agency, receiving his communications from on high; and while he adhered to the commands thus received he was enabled to surmount the greatest obstacles. But, being only a mortal man, partaking of all the propensities of human nature, his repeated successes made him ambitious, and inspired him with a thirst for worldly aggrandizement for selfish motives, and which being contrary to his commands received from on high, and displeasing to that God who invested him with the power, his prosperity began to wane before him, and defeats and failures beset him on every hand, at a moment when prosperity and triumph were within his grasp. Thus, finding himself deprived of the power with which he had been entrusted, through his negligence and disobedience, his good guardian spirit left him to his own bitter reflection, and the evil one showed him the impossibility of recovering his former position. Thus tempted, he finished his career by his own hand, in the manner described in the revelation. His assertions also confirm the words given in the revelations contained in the preceding chapters; such as the sensation of death; the flight of the spirit from mortal life to immortality; its sufferings in the first sphere; its imperfect happiness in the first classes of that sphere; and its terrible dread of the future, beyond which none have power to know until they have passed its boundary. There he declares that none are aware, or have power to describe the manner by which they pass from one sphere to the other; but they all declare that sleep is unknown in the first sphere, and yet they find themselves in the next sphere or regions of space, as if awaking from a dream, transformed again into apparent life, retaining their worldly attire and appearance

with their worldly names; and where they meet with old friends who departed before and after them, and where all sorrow at first appears to be at an end. Every desire is gratified, and they all dwell in perfect harmony, and are permitted to indulge in all the harmless amusements which their fancy can suggest, every thing appearing to them as material as mortal life itself; while they can visit the most distant parts with the quickness of thought, without any apparent physical effort. Still, however, the knowledge of two things prevents their perfect happiness, one being the perfect consciousness of the worldly sufferings of their fellow creatures in mortal life and the sufferings of those in the atmospheric regions through which they have passed; and the other being the knowledge of a future state beyond their present sphere, and a dread that their experience in the next sphere may be as terrible as that through which they have passed. Cromwell has declared this to be the only barrier to their perfect happiness; still he warns mankind to prepare themselves for immortality, by desisting from their evil courses in oppressing each other, and declares that, though there is no eternal suffering, yet there is a terrible experience to undergo immediately after death. And he also commands all mankind to shake off the slavish fear, which they have imbibed in consequence of the threats of eternal punishment held out to them by their rulers. For though all must suffer, yet in the sphere of his present abode all are equal and happy, and dwell in harmony with each other, but still dread the future. And thus he shows how beautifully God Almighty has displayed His wisdom by keeping each state of progression distinctly separate. And what an encouraging hope of consolation it is to the human race to know, that the blood of their Saviour has redeemed them from eternal misery and torment to everlasting rest and glory, after purification from the evils committed in the flesh; which all must acknowledge is just and holy to fit them for the presence of their Divine Creator.

CHAPTER XIII.

CELESTIAL REVELATION CONFIRMING THE ASSERTIONS OF
THE SPIRIT OF CROMWELL AS TO THE CONDITION OF
THE SPIRITS WHO DWELL IN THE IMMENSE
REGIONS OF SPACE.

Where all the spirits dwell
In harmony and love;
No earthly tongue can tell
What joys are known above.

SPIRITUAL.

After the conclusion of the preceding chapter, which contains a revelation from the spirit of the Hero of the Commonwealth, and finding that he classes amongst the tyrants, and believing that, from the position he occupied whilst in life, he bore a just claim to that class of persons; I believed that it would be necessary to take the classes of spirits in due succession, as they had begun with the tyrant, in like manner as with the spirits in the first sphere, or the atmospheric regions; and thinking that the spirit of a *hypocrite* would be next required, I enquired of the high celestial powers as to who would be a fit and proper spirit to give the necessary information, and received a revelation in answer to my enquiry from the celestial spirit from whom the other celestial communications had been given, which I was commanded to insert, instead of calling upon any other spirit from the second sphere, as their experience in that sphere is all equal, with the exception of the periods of their continuation; and, in answer to the following question, I received this somewhat singular but striking revelation from a spirit of the highest celestial orders.

Question.—Whose spirit will be proper and suitable to give the necessary information, as a revelation, on the experience of the

second sphere, or regions of space; for insertion in the succeeding chapter?

Celestial Revelation.—“Behold! I am commanded to declare, for the guidance and instruction of man, that it is unnecessary to obtain revelations from any other spirits who inhabit the regions of space; they, having suffered for the deeds done in the flesh while passing through the first sphere of immortality, or atmospheric regions, are all equal in this sphere, as the last spirit has described, where all dwell in perfect harmony with each other. Still they remain there for a period varying in length according to their past life, and retain their worldly names and appearances in whatever state they were born. Those who lived both before and even ages after Cromwell’s death have passed even from that sphere, whose lives were morally and virtuously spent, as all suffer only according to their deeds done in the flesh: and though all remain in the first sphere double the period of their natural and material lives, suffering indescribable horror until they reach the first classes of that sphere, yet there are numbers in the second sphere still, who departed before and since the period of Cromwell’s death, and, notwithstanding their happiness and harmony, they all dread a future state, even from that sphere; and are continually passing from the first to the second sphere, and from the second to the succeeding one, which will be hereafter explained. I have given this, by command, as a confirmation of the assertions which the spirits of both regions have made to guide the rising generation of man.”

It may be observed from the nature of the above important revelation, that it thoroughly confirms all the assertions of the spirits who have given their experience of the pangs of death, their existence, and sufferings in immortality; and it likewise declares that though all remain in the first sphere double the period of their natural lives, yet they do not experience extreme sufferings all that time; but, on the contrary, when reaching the first classes of that sphere, which consists of the first four, they enjoy a species of happiness which becomes more apparent as they progress from the fourth to the third, and so upwards to the first, in which they

continue until they transit the boundary into the second sphere, or regions of space; while the four lower classes suffer every variety of torment, varying in periods according to the manner in which their material lives were passed. And thus it holds forth the brightest hopes and prospects to all mankind, and points out the necessity of refraining from injuring or oppressing their fellow-creatures by word or deed; and teaches them to love, honor, and respect each other; and to administer comfort and consolation to the mind or body wherever it is needed to the utmost of their power; and by so doing follow out the doctrines of Christ and his Apostles; so that after death their passage to eternal rest may not be prolonged in the sufferings amongst the first or lower classes of purification, such as has been described by the tyrant, hypocrite, murderer, &c.; but that, on leaving mortal life, their spirits may speedily pass the first boundary of darkness, and thus reach the first classes, where it is declared happiness is experienced; and after passing from thence to the second sphere their stay is but short. And, in accordance with the virtue of their lives, they quickly pass by progression through all the spheres, until they reach the eternal realms of glory.

The revelation also proves that there are spirits of persons still in the second sphere, who departed this life before the death of Cromwell; and their characters, whilst living, must have been, even as Cromwell's, displeasing to God; hence their slow state of progression. It also proves that others have reached that sphere who existed in mortal life ages after his death: and that there are spirits who departed many years since Cromwell who have passed from that sphere, leaving Cromwell and many who departed before them behind. Thus, again proving the Divine wisdom and justice of God, who has said, through His ministers, that all shall suffer according to their deeds; and that all should be rewarded in the world to come according to the justice of their stewardship. Therefore, I would have my readers take warning from these solemn revelations, and refrain

from the many vices into which they have fallen ; and to be assured, that, though they may imbibe notions which are very prevalent amongst some classes of society, that men, not being free agents, are not responsible for their acts ; yet I would have them understand that, in defiance of these wild notions, God has declared through His celestial intelligences, that mankind, as the master-piece of His creation, is endowed with wisdom and understanding, and is therefore a rational being, knowing right from wrong, and is entrusted with a power of self-action, and a spirit called *conscience* ; which is gifted with a control over the actions of man. And though he cannot alter his allotted path of destiny, yet, by exercising the wisdom with which he is entrusted, he can make that path smooth and comparatively easy. But by disregarding the promptings of his conscience, or good spirit, or turning a deaf ear to the voice of wisdom, which is ever whispering virtues in his ear, he yields himself to the delusive follies of the world, and involves himself in difficulties and crimes for which, though he may escape the penalty of worldly law, he will be held responsible for his acts in the world to come, and answer for his transgressions by suffering the taunts and reproaches of those whom he injured whilst living ; and thus be convinced that all men are responsible for the manner in which they use the power with which they have been entrusted, both over themselves and their fellow-creatures. I would also beg of all those to whom the power has been given to exercise authority over their fellow-creatures, to refrain from their present system of oppression ; and to endeavour to benefit the condition of those under their control, by shewing unto them that mercy and loving kindness which is needed to make them loyal and happy. And to remember that the spirits have declared that tyranny is classed amongst the grossest sins ; and to hold men in bondage is extreme tyranny, either by imprisonment or threats ; and that to make laws which impose penalties on men for

crimes which the lawmakers themselves compel the people to commit, by their excessive tyranny and plunder, is a gross oppression. And that to hold forth the sacred scriptures, in their present form, as the foundation of their laws and rules of government, is likewise a great sin; for in its present form it breathes forth in all its pages oppression by the rulers, and contentment to the people; who are taught to believe that it is the will of God that they should suffer and be content with the injuries heaped upon them by their rulers; while the said rulers, by the authority of the scriptures in their present mystified form, hold forth threats of eternal punishment in the world to come, in case the people should resist their oppression, or appear discontented with the laws imposed upon them. But let those in power refrain from these acts of cruelty, and learn that the time is at hand when the people, through the interposition of a merciful God, will no longer believe their assertions, nor listen or submit to their laws and threats; but will listen to the voice of reason and justice which is now assailing them on every side; and which declares that all men shall suffer according to their deeds; and that, notwithstanding the opposition of those whose worldly interests it is to oppose these assertions, the declarations of the spirits shall stand forth in triumph; and ultimately the united voices of the great masses of the people shall hail these solemn declarations with a true and certain hope in the consolation of ultimately reaching eternal glory; and so crush the degrading and sacrilegious assertions of eternal punishment, which the spirits have declared does not exist; or the blood of the Redeemer would not have attained its desired end, and that great sacrifice would have been injustice. Therefore let charity, justice, and humanity be our guide; then unity, love, and friendship will be the standard around which all men will rally; and rest assured that poverty, crime, and discontent will speedily vanish; and all men will joyfully and con-

tentedly enjoy the fruits of their own labours, and live in harmony without desiring to infringe upon their neighbours rights; as all feelings of ambition will have passed into oblivion, without which oppression can no longer reign.

CHAPTER XIV.

DESCRIPTION OF THE SECOND SPHERE, THE APPEARANCE AND OCCUPATION OF THE SPIRITS IN THE IMMENSE REGIONS OF SPACE.

I am commanded from the skies
 These myst'ries to unfold
 In vision, to a mortal's eyes,
 That he may thus behold

The spirits of humanity,
 Who have for ages flown,
 From life to immortality,
 Into a world unknown.

Oh! through ambition men are kept
 In ignorance so drear;
 In which for ages they have slept
 In superstitious fear,

Of devils, hell, and wild torments
 In everlasting flame;
 Which I'm commanded to denounce
 In God's eternal name.

SPIRITUAL.

The above important lines, given by a spirit of a high celestial order, as a suitable subject to be placed at the head of this chapter, declared that they were both important and impressive, and must be inserted, as the language contained in them thoroughly denounces all the horrible ideas of hell and eternal punishment; and

likewise confirms the assertions which all the other spirits have made on this important subject. They also point out the terrible ignorance which has ever existed amongst mankind as to their real condition beyond the grave, and shows to the world that the people have been held in superstitious dread of an hereafter existence, by reason of the mysterious and unenlightened method of instruction which their rulers have thought fit to diffuse amongst them, which teaches them that, for any act of disobedience to the laws which are imposed upon them, and which are impossible to be kept, that they shall not only suffer in this world, but that, on dying, without conforming or submitting to the religious rules laid down for them as their guide, they shall be sent, immediately after death, into everlasting torment, which burns with brimstone and with fire, and from which there is no redemption. But our Gracious and Heavenly Father has seen and heard the sufferings and groans of His oppressed people, and has now seen fit to diffuse amongst them through His humble instruments, which are now scattered over the face of the earth in various places, a knowledge of the past, the present, and the future; and the said instruments are commanded from on high to spread abroad the glad and welcome tidings of a time being at hand when all mankind will look upon each other with brotherly love and affection: and, instead of oppressing each other, they will honor and respect the rights and privileges of all; and dwell in harmony and love from one end of the earth to the other; as all crime and poverty will have vanished, and the fruits of the earth will be enjoyed impartially and equally by all, without fear of shame or worldly law; acting with justice and mercy to each other, and looking forward with joyful hope to everlasting happiness and rest in the world to come. And though all will know that they must be purified from the sins imbibed and contained in the flesh before reaching the paradise of heaven; yet the horrible thoughts of *eternal* punishment

will be abolished, and thoroughly erased from the minds of man, who will henceforward worship their merciful Creator with one accord. Hence it is that I have been commanded to write this work, to show to the world the true condition of man, after his spirit has entered the regions of immortality, the first sphere of which has already been described; and, as no spirit is enabled to give any information beyond the sphere it inhabits, after giving the assertions of the seven spirits of the classified sins, who described their experience as shown in the preceding chapters; I then, from instructions received from the higher powers, come to the second sphere of immortality, which is designated "The immense regions of space," and inserted a revelation from a spirit who inhabits that sphere, believing, that from my former instructions, I should take the seven classified sins in the second sphere the same as in the first; but, instead of which, I received the celestial revelation given in the last chapter, which instructed me that for the present chapter a high aërial spirit would be commanded from on high to display a vision of the appearance and occupation of the spirits in the second sphere, or the regions of space, with an internal description of that sphere, and which was in due time revealed, and was as follows:—

When the vision first appeared, it showed unto me the dark globular substance of the world we inhabit, around which are the atmospheric regions, into which the spirits emanate immediately after death, as before described; and which appears distinctly separated from the next sphere by a peculiar darkness, which extends for a distance, apparently all round, impossible to be described, as each distinction passed separately and individually in the vision before me, till at length the boundary of darkness was passed, and perfect light was again displayed.

The darkness then bore the appearance of a blue misty atmosphere, the intensity of which it was impossible to penetrate with the eye. The present light

which now displayed itself is called by the spirit ORION "The immense regions of space," and which extends from the darkness through all the vast expanse of space, and is in like manner with the first sphere, divided into twelve compartments, which are under the immediate influence of the several planets, of which, however, *seven* are only here necessary to be described, as the spirits have declared that they are the only planets which have any influence upon this earth to any extent, sufficient for a knowledge thereof to be instructive to man, in regard to their existence in a future state.

The spirit Orion is a powerful angel from the Sun, and is executive to Michael, the first ruler and governor of all the aërial spheres, and chief ruler of the first aërial order of the Sun, as before named; Orion being the chief ruler over all the spirits in the immense regions of space, who are divided into orders under the name of the planet to which they belong. Under Orion are seventy-two other powerful spirits, whose power varies in accordance with the capacity of their station. These angels have been termed by ancient and modern authors the seventy-two cabalistic angels, whose names some authors have given; but, whether rightly or wrongly, is not of present interest to the subject of this work: suffice it to say, that their power is derived from Orion, and they are superior angels to those under Corbynn in the atmospheric regions. As the spirits who inhabit the second sphere appear to endure no torment or sufferings, these seventy-two angels are occupied in conducting the spirits who inhabit their sphere through the various duties they have to perform; so many to each of the twelve planets, whose spheres extend around the whole regions of space. So it will be seen that there are the regions of space of the Sun, of the Moon, of Mars, of Mercury, of Jupiter, of Venus, and of Saturn, the other five will be hereafter explained; but in this sphere, as in the first sphere, there are only four planets to which the inhabitants of these portions of the world appear to belong, viz. Mars,

Mercury, Jupiter, and Venus, which four only occupy one-third of the great circle; and it still confirms the idea that there are human beings of all grades under each planet; as an instance of which, I find that the Duke of Wellington, whilst living, was under or influenced by the planet Mars; and after death his spirit is classed amongst the tyrants, and is in the atmospheric regions under Mars: while the spirit of Cromwell, who, according to history, as well as spiritual assertions, is of the same class and character, I find, that whilst living, *he* was under Mercury, and is now in the regions of space under that planet; and though it was unnecessary to obtain more assertions from the spirits of the second sphere, yet this is sufficient to prove that each planet produces all kinds of characters and grades of persons, which must result from the good or evil aspects, as explained in astrological calculation. Having now given a full description, as near as outline can pourtray, of the appearance of the sphere itself, the vision next displayed to me a view of the spirits who inhabit it. At first sight it had the effect of creating in me a sensation which I cannot describe, for it had the appearance of some distant foreign land, the inhabitants of which were attired in every variety of costume, different to any which I have ever seen in the various countries I have visited. So impressed was I as to its being a portion of the world we inhabit, that had not the vision displayed the two worlds distinctly from each other, I should have doubted its reality; but there was the material world, dark, gloomy, and wrapt as it were, in fleeting fiery clouds, which appeared to leave its globular surface on every side in smoky coloured fiery columns, which had the effect of bewildering the mind in endeavouring to comprehend or understand its singular appearance. The second sphere of the spiritual world again showed itself in a brilliancy of light, which exceeds in appearance the most sunny and radiant of any of our eastern or southern climes. The spirits themselves bearing the exact appearance of material

life in its happiest forms; their countenances bright and cheerful, bearing expressive smiles upon them; their attire varying in accordance with the age in which they lived. And they appear to mingle indiscriminately together, enjoying perfect harmony and love in the society of each other, amidst singing, music, dancing, and every other species of harmless recreation and enjoyment; and where they declare that every wish or desire is gratified without any physical effort; and though they are aware that every thing about them, and even they themselves are immaterial or shadows of the reality, yet all appear to them material and of substantial substance, even as in mortal life; and where also they retain their earthly names, and converse with each other in freedom, without anger or ambition. And from whence they can visit the scenes of life, and *are always conscious of what is transpiring in the material world below*, with the sufferings of those in mortal life and those in immortality in the first sphere, through which they themselves have passed. This knowledge, together with the knowledge of a future state beyond the sphere which they inhabit, with the dread of experiencing the change which they are aware will take place, and that such change may be worse for their condition, they have declared are the only barriers to perfect happiness. Another important feature, which must prove a consolation to the inhabitants of the earth, is, that the spirits declare, that each spirit has his own particular favorite enjoyments or amusements in greater perfection than it is possible to experience upon the earth, and that each of their companions is exactly in accordance with each other's nature; so that perfect harmony is experienced by all: so that male and female enjoy the society of each other in a manner which the human mind cannot comprehend; *thus proving that the earthly marriage law is inconsistent with the divine wisdom of God*. For, although it binds parties of opposite temperament and disposition upon the earth, after death this law is broken; and the spirits of either

seldom meet, only in the first sphere, where they are compelled to taunt and reproach each other; and on reaching the second sphere they find companions suitable to their own nature, with whom they enjoy a species of happiness unknown to any in mortal life. Here the vision closed, and from its singular appearance, with the joyful features of the spirits themselves, one would have imagined that this sphere must have been the realms of glory, or the heaven to which all persons look forward with joyous anticipation. But I find that there is yet a further state of existence even beyond this sphere, which, the spirits have observed, they are all aware of, for none who dwell in the immense regions of space have power to reveal anything beyond it. Therefore, as further instruction to the present generation of man, the celestial spirit, from whom I received the instructions for the compilation of this work, has directed me to enquire into the state of spiritual existence in the next sphere beyond the immense regions of space, which I accordingly complied with, and the result of which is given in the following chapters:—

CHAPTER XV.

DESCRIBES THE SEVEN ANGELIC AERIAL ORDERS OF THE PLANETS UNDER THE RULE AND POWER OF MICHAEL, FIRST RULER OF THE FIRST AERIAL ORDER OF THE SUN, AND GOVERNOR OF ALL THE AERIAL SPHERES.

Dark as the deeds of mortal man appear,
 Yet he fulfils the mission of his life;
 The spirit who conducts him from this sphere
 Creates him tumult, sorrow, pain, and strife.

SPIRITUAL.

AFTER the spirits have passed by progression through all the classes in the atmospheric regions through which they are conducted by the spirits under the rule of Corbynn, they then pass into the regions of space, or

the second sphere of immortality, which is in like manner divided into compartments, and is under the rule of Orion and the spirits under him; and though the space is thus divided, yet the spirits appear to mingle indiscriminately together, and so dwell in perfect harmony, none knowing anything beyond the spheres they inhabit. The next sphere of spiritual existence beyond the regions of space is that of the angelic ærial spheres of the several planets, which consists of seven specific orders under the rule of a powerful spirit at the head of the first order, as named in Chapter III. These are the seven angelic ærial orders of spirits, whose occupation consists in prompting the evil actions of the human race according to their various grades and stations in life; but, as this sphere will be described by a vision in a future chapter, I will here confine myself to what the celestial powers have commanded me to do.

Having given the assertions of spirits who inhabit the first and second spheres, and such spirits having been well known in society whilst living, I was again commanded to insert a revelation from a spirit who inhabits the third sphere, or the angelic ærial orders of the planets, and thus show to the world the state of existence after the spirits have passed by progression into that sphere, I therefore called, in the usual way, as laid down for invocation of ærial spirits, when a spirit, which bore a widely different appearance to any of the others before named appeared, and gave the following revelation; and which, without detaining the reader with any of the preliminaries of calling the spirits, I will here insert. When the spirit appeared, he was attired in a loose blue and scarlet garment; his countenance bright and cheerful; his head bare; in one hand he held a kind of branch, and in the other he held a scroll, which was opened without hesitation, and displayed the following striking revelation:—

Revelation.—"I am Rossimeiel, of the fifth class, of the fourth legion, of the seventh ærial order, under the swift and solar orb of Mercury, or fourth heaven; and who, whilst living upon the earth,

was well known in the age in which I lived, on account of my political career, being then known as Lord William Russell, who departed from mortal life to immortality by suffering the full penalty of the law under the then reigning power, in Lincoln's Inn Fields, on the 21st day of July, 1683, for a charge of conspiracy. After my death I experienced the same horrors as other spirits have described while passing through the atmospheric regions, in which I remained double the period of my material life; when I then passed to the regions of space, where I enjoyed happiness amongst old associates, some of whom I recognised as having been former enemies; but all angry feelings had subsided. As others have described this sphere, I am only commanded to declare my experience in the sphere I now inhabit. I continued in the regions of space, for a time I am unable to explain, until the period I emerged into this sphere, where I remained for a time unoccupied, without knowing by what means I left my last place of abode. At this juncture, which is now more than fifty-six of the present worldly years ago, my worldly name was discontinued, and I then received the name of Rossimeiel, which I, henceforth, have been commanded to acknowledge; and I was sent to the earth, invisible to all, to watch the emerge into life of an infant, who has since lived in a high sphere, and whose career has been chequered with successes and defeats, but whose life is now of short duration. Disgraceful incidents of frequent occurrence have marked his career, which accord with my own worldly life, and his days will end unenviable by all. When it occurs the full truth of these assertions will be proved by that circumstance. I have full knowledge of what transpires in the world below, and have full knowledge of all the actions of those who exist under the control of the spirits in my own sphere, but have no power to act, only by permission from the ruler of my order. So, in like manner, are the spirits who inhabit all the spheres conducted. Whatever acts are committed by the human race upon the earth the spirits in these spheres are aware of. For though these acts are evil and prompted by the spirits of this sphere, yet they are only permitted to prompt to a certain degree, as a higher spirit from the celestial abodes is always present, and his power exceeds the power of the spirits in my sphere. Nor are we permitted to thwart any act which the good spirit permits to be achieved, whether good

or evil ; for we receive our instructions from on high, and must conduct the human race accordingly. Nor can the ultimate end of our instructions be thwarted ; thus showing to the world that mankind are utterly creatures of circumstances, according to their grades and stations in life. Therefore, worldly law is an abomination to Him who holdeth the destiny of all upon His powerful arms ; nor were the laws enforced by His ordination ; still men are aware of their existence, and it is to their advantage to keep them, until He who sees their wrongs, hears their cries, and witnesses the oppression of those who have placed themselves in power over them, will raise His powerful arm to avenge His people, and crush that power to the dust. When all generations shall know that He is the Lord, and will henceforth dwell in peace and harmony with each other, without a fear of eternal punishment. But I am commanded to exhort all men to refrain from the follies and vices of life, and thus decrease the terrible punishment they will experience after death ; decrease the period of their progress ; and so, on emerging into the sphere I now inhabit, they may attain a higher class in the order to whatever planet they may belong. For though I have reached this sphere, and can recognise those who departed before and after me, yet I have left many in the sphere below me who departed years before me, whose worldly deeds were more vile and ambitious than my own."

The above revelation has been given by a spirit who, in like manner with the other spirits mentioned, whilst living on the earth was well known to society in the age in which he lived, and whose name still figures conspicuously in the national history of the kingdom, and from his name there is reason to believe that there are persons now in existence who descended from his race. And how singularly do *his* declarations confirm the assertions given by the spirits of the other spheres with respect to the sufferings they experience in passing through the first sphere ; the period of continuation therein ; their entrance into the regions of space ; and the harmony and happiness amidst which they live in that sphere ; and likewise, that the period which they remain in that sphere greatly varies according to the

manner in which their mortal lives were spent. But, after passing the regions of space, it appears that the next state of existence differs widely from any of the other spheres; for the spirits here undergo an entire change, both in name and appearance; and after a short time, which this spirit declares he is not able to describe, they are invested with a certain degree of power to influence the minds of the human race, each spirit taking his charge from the period of the birth of the individual whom he is appointed to conduct until his death, whether that life be of long continuation or otherwise. Thus we see from his declarations that, within a short time after his entrance into the third sphere, his worldly name was exchanged for that of ROSSIMEIEL, which he was commanded henceforth to acknowledge; and, that after describing his spiritual name, number of order, and planet to which he belongs, he declared to the astonishment of the parties present that, whilst on earth, he was known as Lord William Russell, and was well remembered on account of his political career, he having suffered the full penalty of the law on the 21st day of July, 1683, in Lincoln's Inn Fields, for a charge of conspiracy against the then reigning power. But the most striking part of his assertions is, that he was directed to the earth after his arrival in that sphere, *more than fifty-six years since*, to take charge of an infant, who then came into life, and who is still living in a high sphere; his career being fraught with many successes, defeats, and incidents of a disgraceful nature, and though his life is now but of short duration, his days will end in a manner which none will envy; and though conjecture as to who this person may be may prove useless, yet the spirit has declared, that when his death occurs, which is not far distant, these assertions will be truthfully proved.

How strange it is, that after the spirits have passed through the first sphere in a state of suffering for their worldly crimes, and enjoying happiness and harmony in the second sphere to an extent beyond their descrip-

tion: yet, that on reaching the third sphere, and attaining a somewhat angelic appearance, and adorned with a spiritual name, they should again be sent to visit the earth on a mission of evil, which consists in actuating all the evil deeds of the individual over whom they are instructed to guide through life! but such are the mysteries of our Divine Creator, that mankind have hitherto not known to what end they have lived; but have been permitted to grovel on beneath the weight of superstition and ignorance, imbibed in them by early tuition, which their rulers have thought fit to shelter and protect by the foundation of laws by which their helpless fellow-creatures are taught to believe, that by the single omission to the confirmation of these laws, disgrace and imprisonment shall fall upon them in this world, and everlasting torment in the world to come. But this spirit declares that worldly law is an abomination to God. Still, as men are aware of its existence, it is to their advantage to comply with it, but that he is also commanded to warn the people that the time is at hand when He, who witnesses the oppression beneath which His people groan under the power of their rulers, will stretch forth His powerful arm and crumble that power with the dust; when all nations shall know that He alone is the Lord. And the spirit also declares that though man has not a full control over his acts, yet, he is *first* left to the dictates of the good spirit who guides him, when the evil spirit steps forward and endeavours to allure him from the directions laid down by his celestial conductor, who at once leaves him to exercise the wisdom and understanding with which he is endowed, when the evil spirit is not permitted to thwart the designs of the good one, whose power is superior to the evil; nor can the evil or aërial spirit alter the ultimate end of destiny, although they are permitted to ruffle its path, so far as the disposition and inclination of the person will listen to the promptings. The spirit also warns the people to refrain from their worldly follies and vices, and thereby decrease the punishment

and progress after death, and thus attain a higher class than he himself has at present reached, although he has left many in the sphere behind him who departed from mortal life many years before him. Having now given the assertions of a spirit from the *third* sphere, or angelic aërial order of the fourth heaven, I must beg my readers' attention to the perusal of the next chapter, where further important information will be gleaned.

CHAPTER XVI.

CELESTIAL REVELATION ON THE PROGRESS AND OCCUPATION OF THE SPIRITS THROUGH THE SEVEN ANGELIC AERIAL ORDERS OF THE PLANETS.

Let mankind no more tremble, while on earth,
At threats of everlasting torments after death.

SPIRITUAL.

THE present chapter will contain a revelation from a celestial spirit of a high order, who commanded me to make it known to mankind as a guide to their future welfare. It was given in consequence of the difficulty, I learned from the statement of the last aërial spirit, I should find in tracing out all the variegated states of progress through which the spirits pass on going through the seven aërial orders of the planets. Therefore, seeing that there are so many classes and legions to each order, and seven orders to each planet, I perceive that it would be tedious, and would fill a much larger volume than this is intended to be, to insert each state of progress throughout *all* the classes, legions, and orders, in consequence of the variegated dispositions of the numerous grades and stations and characters of the human race. Still, however, feeling desirous that every possible information should be given to the reader on this im-

portant subject, I called upon the celestial spirit, from whom the lines at the head of this chapter were given, and enquired whether, for the instruction of the present generation of man, it would be necessary to insert a revelation from the spirit of each class, legion, and order; or whether, in consequence of my limited space, sufficient instruction might be given without. When the spirit appeared, he, in answer to my question, gave the following important revelation:—

Celestial Revelation.—“Behold! let the present generation of man study well the things which are herein revealed, and tremble for their future state; for rest assured, that in whatever course their present life is spent, the period and condition of their sufferings hereafter will justly be in accordance therewith; and, on attaining to the second sphere of immortality, their period of happiness will vary in accordance with their past lives; and, on reaching the third sphere, or angelic orders of their several heavens, they will then be classified according to their material lives, remaining for a time mysteriously unoccupied, divested of their worldly names and appearances; so that, whatever class of sin they may have committed, they will be classed in legions or orders, according to the magnitude of the sins under their several heads; so that all shall continue the state of progression through this sphere, in accordance with the period of their continuation in the spheres below, until all have passed through the various classes, legions, and orders; and, lastly, on reaching the *first* aërial order, and first classes thereof, they shall pass from thence into another new sphere of existence, and their period of passing from the seventh to the first order shall be regulated as follows:—The more vile, or worldly, or vulgar the life has been spent, the lower will be the class, legion, and order of the sphere to which each shall attain on passing from the regions of space. Such has been the state of the past generations, such also is the state of the present, and such will be the state of the future, on reaching this state of progress, from whence they are appointed as the worldly conductors of the human race; and the more lengthy will be the period of existence of such person which the spirit from the lowest orders may have to conduct through life, such life being limited according to Divine will. When such person departs from mortal life, the spirit

who conducts him will then reach a more refined class of spirits who inhabit a sphere of more refined nature, under the denomination or classification of such sin. Each person, under the control of one spirit, differs in the period of existence and in character; until the spirit progresses to the first classes, of the first legions, of the first order, when they are sufficiently purified by this stage of progression to fit them for the celestial spheres. And, ye are commanded to make these revelations known, that mankind may no longer be kept in ignorance of the mighty mission which awaits them, far beyond the grave. And, that they may prepare themselves for the change, from mortal life to immortality, by adhering to the dictates of the spirit who prompts him to the good acts of his life, and who shows the errors and delusions of the evil promptings which are suggested to him. Thus, making their existence more happy in mortal life, decreasing their sufferings after death, quickening their progress throughout all the spheres; and so hastening the period in which they will enter everlasting happiness and rest."

How beautifully does this revelation confirm the assertions of all the other spirits, and how beautifully does it answer the important question relative to further revelations being unnecessary from aërial spirits. It not only confirms the words in all the preceding revelations, but, also, throws a light upon the subject of spiritual existence, which could scarcely be anticipated from the nature of the question asked, and its whole subject is of the greatest importance and instruction to man. It therein holds forth a tenfold reason why mankind should endeavour to live in peace and harmony amongst themselves, and labour for the promotion of the comfort and happiness of each other,—thus decrease their punishment in the first sphere after death, shorten their period of progress throughout the different spheres; so that the time will be comparatively short when they will enter the everlasting realms of glory. The revelation also shows that mankind after reaching the *third*, or angelic aërial sphere, although they have missions of an evil nature to perform, which consists in actuating

the worldly desires of men in mortal life, yet their power is limited, and are not permitted to alter the ultimate end of such person, who must fulfil the mission of his life, which is entrusted to the guidance of the good or celestial spirit, who permits the evil acts to be achieved according to the instructions he receives from the powers by whom he is controlled, who knows the exact period of life, and the end of all men. We also find that though these spirits, who, on reaching the angelic aërial orders, have an evil mission, yet they are transformed from their worldly appearance, and divested of their worldly names, and are endowed with a spiritual name, and a somewhat angelic appearance, varying in their appearance and superiority according to their legions and orders under the different planets or heavens. So, in like manner, are the *feminine* spirits divided and classified into legions and orders of the same specific character under the same planets, with rulers at their head. And the revelation shows the exact state of progression through which the spirits pass, through all the classes, legions, and orders. Each class being the abode of spirits who class under the several sins, as named in a preceding chapter, as there are many species of evil arising out of each specific sin, so these evils are regulated in their classes accordingly. The vilest characters of each sin comprising the lowest classes of the lowest legions which are appointed for such specified sin; and the more refined the parties may be, or the less crime they have committed, under the denomination of such sin, the higher are the classes to which they reach. Thus we learn in the preceding chapters, that there are seven orders to each planet or heaven, while there are seven rulers to each order, each ruler having under his control vast legions of spirits, and each legion containing eight distinct classes, through which the spirits must pass in due succession, whose characters have been such, whilst living, as to consign them to the lower classes, which commence from the eighth, progressing upwards to the first: so that the very

lowest, or worst of characters, comprising the greatest tyrants, are in the eighth class; the worst of hypocrites in the seventh; murderers in the sixth; drunkards in the fifth; usurers in the fourth; infidels in the third; suicides in the second; and the spirits of persons whose lives have been spent in an inferior manner, but not totally abandoned to vice, and who quickly pass from one sphere to another, they being occupied in conducting persons whose lives are only of short duration; as well as the moral, virtuous, and good persons, who exist upon the earth, on departing from life to immortality, merely pass by in rapid succession through the first classes of the first five orders; where, on reaching the second order, they conduct a person who then emerges into life, who, in some instances, lives to the middle age, and whose whole life has been good and virtuous, so far as it is possible for one of the human race to be: and, on his departure, the spirit who guides him reaches the first order; where, he being sufficiently purified, reaches the first classes, and is appointed to the charge of an infant who dies in infancy, or whose life is short; that spirit is then progressed so far, and is sufficiently qualified to enter the celestial spheres. So, likewise, *all* the spirits whose lives have been spent the most morally and virtuously, and who have been guilty only of petty sins, will shorten the period of their progress, by passing through the lower classes and orders, and at once reach the high classes and orders of their sphere: further proving the necessity of leading a virtuous and moral life. Having now given an outline of the state of progress and manner in which the spirits in all the three spheres are occupied, my next instructions are to lay before the reader a vision of that sphere, which will be shown by one of the highest spirits who inhabits it, in which will be displayed the manner of their organization, their classes, legions, orders, rulers, and their rulers names; with all particulars sufficient for the knowledge and instruction of man; and which will be seen in the following chapter:—

CHAPTER XVII.

DESCRIPTION OF THE THIRD AERIAL SPHERE, OR THE AERIAL
ANGELIC ORDERS OF THE SPIRITS, THEIR OCCUPATION
AND STATE OF PROGRESS.

The mystic seal is broken,
 The works of God displays
 Unto the world a token,
 In these the latter days.
 When ev'ry generation
 Shall learn, that Christ the Lord,
 Has purchas'd their salvation
 With His precious blood.

But still mankind must suffer
 For all their worldly vice,
 While they, through the atmosphere,
 Pass to eternal bliss ;
 Where with the Great Redeemer
 They evermore will sing
 Their praise to the Creator,
 And Great Eternal King.

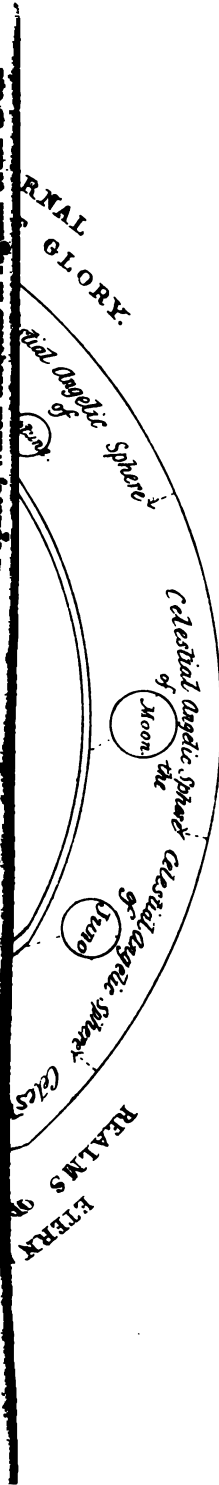
SPIRITUAL.

THE angelic aërial sphere, the third sphere which the spirits reach after passing through the atmospheric regions, and regions of space, will in this chapter be described, so far as is possible to be done without an illustration, in accordance with the commands I have received from the spirits of the highest celestial orders, by whose instructions this work has been written ; and, accordingly, upon the conclusion of the last chapter, I was instructed to call upon a spirit of one of the highest aërial orders, who would be empowered to display a vision of the angelic aërial sphere, or the third sphere of immortality, and who would give the necessary instructions for the guidance of mankind, to be inserted in these pages, and on learning that it would be unnecessary to describe any more than the four primary

planets, and that one high spirit from *either* of these four planets, viz. Mars, Mercury, Jupiter, and Venus, would give the necessary information, the seven primary planets having each spheres and compartments equally the same in number, but smaller in accordance as the size of the planets differ; I called upon a powerful spirit named SACHIEL, and who is first ruler of the first ærial order under Jupiter, or the fifth heaven, and who by command of the higher powers revealed unto me the vision as follows:—The spirit had a majestic appearance, adorned with a long loose robe of a purple and crimson hue, wearing upon his head a kind of coronet, beautifully decorated with purple and gold. After gazing upon him for a few moments, to my wonder and astonishment the vision changed, and once more displayed to me the dark and gloomy substance of the material world, as though enveloped in thick smoky columns, diversified by streaks of fiery light, which penetrated through the darkness, beyond which nothing could be seen. Then came the gloomy space of light, in which myriads of spirits were passing and re-passing, apparently in the utmost confusion. As these left my view, total darkness for a few moments hid every thing behind its intensity; but, rapidly passing away, another scene of horror, already described, presented itself, which quickly fled past, and darkness again obscured the vision; but, on passing, a light flashed upon me, which, on account of its sunlight and glorious rays, would baffle description, for no worldly clime could equal it in radiance. Moving about in apparent perfect ease, were thousands of beings indiscriminately mingled together, whose countenances bespoke happiness unexampled upon the earth. Again the darkness hid this heavenly sphere from my view, and after its gloom had passed, I found myself, as if transfixed in the air, gazing vacantly at the vast expanse of space, without any object in view, except the twinkling stars above and below, and on each side, which appeared in the distance as small sparks, which dotted the blue canopy which ap-

peared to have no boundary until the eye lost its power in the vast and mighty space. Here again the vision changed, and the immense vacant space appeared to contract into one great circle of light, around which, at the extreme exterior, I could perceive *twelve* dark and globular substances or forms, though at an immense distance from each other, and which the spirit declared were the twelve primary planets, which were the abodes of spirits who had existed on this earth. Around each of these globes was another circle of limited dimensions, each circle being distinctly separated by darkness from each other, and from the immense regions of space, and each circle forms the angelic aërial spheres of the several planets or heavens, which are the abodes of the aërial angelic spirits, whose occupation is in giving a secret instinct or tuition to the inhabitants of the earth, and who are the authors of all the evil acts of life, according to the grade, station, or capacity of the individual whose acts in life are in accordance with the class, legion, or order of the planet to which the spirit who conducts him belongs. The spirit having now completed the vision of the exterior view of this sphere, then commanded me to prepare myself for an interior view, and the vision accordingly changed, and displayed to me a scene which I here find it impossible to describe correctly. It was the internal appearance of the angelic aërial spheres of Mars, Mercury, Jupiter, and Venus, the spirits declaring that each of the others are equally grand and majestic in their appearance, vying with each other according to their nature and magnitude. It is impossible to give an adequate description of the spirits themselves, or the order and regularity with which they appear to be classified through their several orders, or of the heaven-like or glorious appearance of their abodes. The spirits of Mars are adorned in robes of scarlet and blue, wearing upon their heads something resembling a closely fitting helmet, of a reddish hue; their under garments fitting tightly. The male portion having a fierce and fiery expression of

It must be observed, that this Plan of the Spheres represents the planets as ruling over the inhabitants of different parts of the Earth, as described in the chapter upon the subject, thus, the Sun over the East, Saturn over the South, the Moon over the North, and so on. But, in consequence of some planets moving quicker than others, they are not inserted as passing the Sun in rotation, as seen in the vision, beginning with the Moon, as there described. While it must also be understood that these circles extend around the whole circumference of the Earth equally on all sides, and not extending merely as hoops, as represented in the drawing, but each planet is placed at the head of its own sphere, which descends in regular order to the

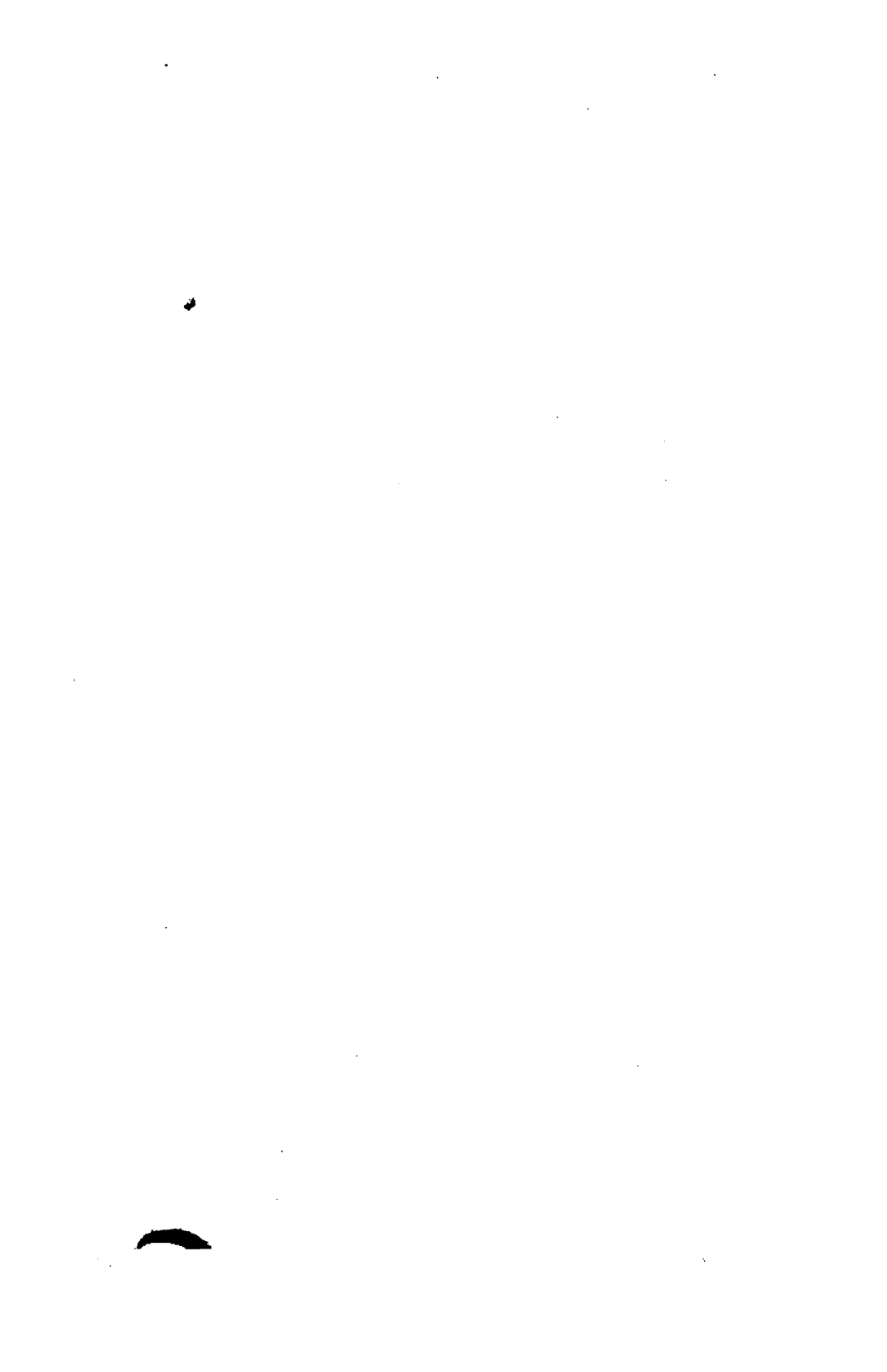


- A Shows the Earth, or the globe we inhabit.
- B The first sphere after death.
- C The first boundary of darkness.
- D The atmospheric regions, or punishment spheres.
- E The second boundary of darkness.
- F The immense regions of space.
- G The third boundary of darkness.
- H The angelic aerial spheres.
- I The fourth boundary of darkness.
- J The celestial angelic spheres, as named therein, in which each planet presides over all the spheres under him,

and beyond which are the realms of glory, where all knowledge of the world and spheres cease, and all troubles are ended.

K Shows the line of light descending from the Sun to the Earth, with the lines to all the other planets, while the points upon the extremity of the Earth and the outer circle of the celestial spheres show the division of each planetary sphere.

By the perusal of the work this drawing will be found as correct as possible to be placed upon paper. For it must be understood that the Sun is above the planets in an easterly direction.



countenance, and a sort of half-military appearance, exceeding each other in grandeur, according to their several classes or stations. The female portion wearing garments hanging loosely, of a similar hue to the males, are likewise fierce and commanding in their attitudes, still their countenances wear a degree of cheerfulness upon them. The abodes which they inhabit are too dazzling for the human gaze. The spirits of Mercury have a very different appearance, their countenances wear a bright and cheerful expression, their garments are of green and orange colour, tightly but tastefully arranged; their heads decorated with a tight fitting cap, apparently of silvery whiteness. The female spirits have a similar appearance, but their garments hang more flowing and loosely: their abodes are, in like manner, too beautiful for description. The spirits of Jupiter are attired in the manner as the one who gives this vision is described, varying in grandeur according to their orders and stations, and exceed either of the others in the lustre of their appearance. The spirits of Venus are attired in robes of dazzling whiteness, mingled with a peculiar green hue, and wear a pleasant expression of countenance, and appear active and intelligent, both male and female. Their abodes have a similar appearance to those of Mercury, and they appear to delight in flowers or green leaves, as they all appear to have some about the decorations of their heads.

Having now described their appearance, the spirit next instructed me that they occupied the ærial spheres of the several planets under the above order; and that all the other planets passed at intervals the great orb of the Sun, which is stationary in an easterly direction from the place of space, which the material world now occupies, and that from the Sun all other planets receive their knowledge and power. The ærial sphere of each planet is classified in seven orders, with one specific ruler at the head of each order. The first ruler of each planet of the ærial spheres being named thus; Michael first ruler of the first ærial order of the Sun, and go-

vernor over all the spirits in the three aërial spheres. Gaberill, first ruler of the first aërial order of the Moon, and governor over all the spirits in the aërial spheres of the Moon. Samuael the first ruler of the first aërial order of Mars, and governor over all the aërial spirits in the aërial spheres in that planet. Raphael first ruler of the first aërial order of Mercury, and governor over all the aërial spirits in the spheres of Mercury. Sachiel first ruler of the first aërial order, and governor over all the aërial spirits under Jupiter. Anael first ruler of the first aërial order under Venus, and governor over all the spirits in the aërial spheres under Venus. Cassiel first ruler of the first aërial order under Saturn, and governor over all the aërial spirits in those spheres. So that there are *seven* orders in each planetary sphere, and each order has *seven* rulers; so that there are under each planet, first, second, third, fourth, fifth, sixth, and seventh ruler of each order. The higher the order the greater the power of the spirit who governs them, according to the following scale, their power decreasing in accordance with their progression: the first ruler of the first order, being the greatest spirit of the sphere; next first ruler of the second order, and so downwards to the first ruler of the seventh order; each first ruler having six rulers under him, who are the chief rulers of specific legions, such legions being divided into eight classes, as before described, these classes being filled by the spirits who are classed amongst the evils under the heads of tyranny, hypocrisy, murder, drunkenness, usury, infidelity, and suicide, and who, according to the magnitude of their crimes, enter the seven lower classes of the lowest legions decreed for them; whilst the first classes are set apart for the spirits of persons who have not been *wilful* transgressors, and who have lived lives of virtue and morality, so far as their worldly capacity would admit. Thus the eight classes of each legion in each order progress from the eighth to the first class, and so on through the legions, and from the seventh to the first order, each spirit being occupied in the affairs

of the human race, receiving their power and instructions from their several rulers, as before described, continuing in their specific places in accordance with the exact period of existence of the person whom they are appointed to influence during life upon the earth, whose life is in exact conformity with that of the spirit who influences him, when in material existence. And, as they progress through the higher spheres, the better is the moral conduct of the person who is in mortal life, and whom such spirit influences, until on reaching the first classes of the first order of the several planets, the spirits are sufficiently purified by progression to enter the celestial spheres; while the spirits of moral and virtuous persons, and the spirits of those who have not been wilful aggressors to their Maker's will, progress rapidly through the first classes of the several legions and orders, their occupation only being the influencing of persons of short but moral lives, where, on reaching the first classes in the first orders, their charges of humanity, which are chiefly infants, die in their infancy, and they then enter the celestial spheres. According to all the ancient or modern works I have seen upon this science, this sphere has been represented as being the highest sphere in the heavens; and the seven specific rulers above named are distinctly described as being the highest angelic source from which information could be obtained; and Michael, the first ruler of the first ærial order of the Sun, is represented by them as being the great archangel; and who, with the first ruler at the head of each planet, is believed to preside supremely over each day of the week, beginning on Sunday with Michael, taking them in due succession as named above, down to Saturn for Saturday, each planet governing every eighth planetary hour successively throughout the twenty-four hours, day and night, taking the planets in regular order from that which governs the first hour after sunrise in each day, and which experience has proved to be, that, by a person having a knowledge of the true nature of the different planets, and the nature

of the materials, business, calling, or appearance of persons whom such planet rules, with an understanding of the planetary time table, these assertions of the ancient astrologers are correct. But they have either wilfully or ignorantly lost sight of, or omitted to insert anything about the *celestial* spheres or its occupants, and have thus left the world in darkness, without any means of enlightening its inhabitants, only by communion with *the Michael*, the rulers under him in the angelic aërial spheres, and the seventy-two cabalistic angels in the regions of space, with Orion and Corbynn, who, all being connected with the evil affairs of the world, are themselves worldly to a certain extent. Hence it is, why delusive information has been obtained, and which has in a great measure destroyed the belief in the minds of many of a spiritual existence at all, and has injured the whole cause of spiritualism; but, still, the bigoted unbelief of the most prejudiced persons will not alter the real truth, for though aërial spirits, such as departed friends, have given delusive statements, I have myself obtained important truths from *them*, and others have done the same, and the many remarkable circumstances which are daily occurring amongst the different spiritual circles, such as "Healing mediums, writing mediums, tapping mediums, the playing of music, the exhibition of spirit hands, the moving of articles from one place to another, by invisible agency, and the various trance mediums," all of which have been tested by talented and ingenious persons, medical men of high standing, and who have been compelled to candidly acknowledge their belief in what their own eyes have seen and ears have heard; this, supposing no other good results from it, is sufficient of itself to establish the important fact *of an hereafter existence*, and to crush for ever the degrading and oppressive belief in *everlasting* torment.

Having now completed the description of all the aërial spheres of four of the primary planets, with the assertions of spirits who inhabit each sphere, as to their

l experience while passing through the said spheres ;
 h celestial revelations confirming the assertions of
 : aërial spirits who have spoken by command of the
 estial powers only ; and that their assertions have
 en given by supreme authority, as a special guide
 l instruction to the rising generation of man, my
 ct instructions are to insert the declarations of spirits
 o inhabit the celestial spheres ; describing their ap-
 urance in progressing through these spheres up to the
 ioid when they take their flight into the eternal realms
 peace, rest, happiness, and glory ; whence all know-
 ge of worldly troubles and sorrows, and all remem-
 unces of the sorrows through which they passed in the
 ferent spheres in immortality are for ever forgotten,
 l their time is thenceforth spent in praising the holy
 ne of their merciful Creator, for everlasting, world-
 hout end.

CHAPTER XVIII.

3 FOURTH, OR CELESTIAL SPHERES OF THE HEAVENS, WITH A REVELATION FROM A SPIRIT WHO INHABITS THE CELESTIAL SPHERES.

Unto this sphere all human souls shall rise,
 And dwell with holy angels in the skies ;
 From whence, through the Redeemer's precious blood,
 They flee unto the presence of their God ;
 Where, henceforth, all their worldly cares shall cease,
 'Midst everlasting happiness and peace.

SPIRITUAL.

THE last chapter has completed the description of all
 : aërial spheres inhabited by the different grades of
 rits, together with the names and orders of their
 eral rulers, with the state of suffering and progress
 the spirits from the atmospheric regions of the earth ;
 : regions of space ; and thence through the angelic
 ial orders of the several planets. My next instruc-

tion, received from high celestial spirits, is to insert a revelation from a celestial spirit, who, having passed through all the aërial spheres, is now sufficiently progressed and purified to become a *celestial* spirit of one of the orders of the planets in the celestial spheres. But, not knowing upon what spirit to call, and feeling certain that several ages must have passed since the spirit of a person who lived upon earth could have passed through all the aërial spheres, and could have reached the celestial abodes; for, besides staying double the period of their natural existence in the first sphere, or atmospheric regions, they then remain for a time, which they themselves cannot explain, in the regions of space, or second sphere, from whence they pass to the third, or angelic aërial sphere, to which they belong, where their names are changed, and they receive an angelic appearance, and continue in that sphere for a vast number of years, as they conduct different persons through their mortal lives in each order, progressing upwards from the seventh to the first order, the lives of such persons, however, varying in length according to the nature or amount of purification the spirit who conducts requires; as before observed, several ages must elapse from the period when the spirit *first* enters into immortality until it has progressed unto the first aërial angelic order of the planet, and become sufficiently purified to enter the celestial spheres. I, therefore, feeling at a loss as to what spirit I should invoke, supplicated through the angel Gabriel to the great archangel Michiel, first ruler of the first celestial order of the Sun, and governor over all the spirits in the celestial and aërial spheres, that, if it were in accordance with the Divine will, a spirit from the celestial spheres, who had existed upon the earth, and of whose career history gives record, might appear, and give such of his experience of the celestial spheres as would prove of interest and instruction to man, and, accordingly, at the conclusion of the prayers which are used for this purpose (and which are mentioned in the "Book of Knowledge," containing all directions neces-

sary for communicating with celestial spirits), a spirit appeared, bearing a majestic appearance peculiar to the celestial spirits under Jupiter, and bearing with him a scroll, upon which the following revelation was revealed:—

Revelation.—“I am Habriskiel, of the second class, of the first legion, of the seventh celestial order, under the solar orb of Jupiter, and who lived upon the earth at a remote age, and was well known on account of my political career, having spent many years of the latter period of my life in the service of Elizabeth, the then reigning sovereign of this kingdom, and was known throughout the length and breadth of the land as Lord Burleigh; and who departed from mortal life at a period when all men were looking upon me with mistrust, and of my whole political career history bears testimony, and is, therefore, unnecessary to be here related. The pangs I experienced at my death were similar to those which have already been described by other spirits; so, likewise, were the sufferings in the first sphere, and though at an advanced age, I remained in that sphere double the period of my natural and material life, suffering all the horrors of the tyrant, and dreading a future state. Passing from thence to the regions of space, where I enjoyed happiness incomprehensible to the human race, and continued for a period I am not able to explain, from which I passed to the angelic aërial spheres, which have already been described, and while passing through this sphere in the manner of progress, as others have described, I conducted fourteen individuals through the intricate and evil passages of human life, all but one of which moved in high circles and in political careers, whose lives varied in length according to their nature, under the several orders of the planet to which they belonged. They, whilst living, lived only to their own interest, to the detriment of those under their control. The last of my charge in the aërial spheres dying in infancy, I had then progressed to the first classes in the first order in the aërial sphere, when another change ensued, and which is now more than sixty years ago. Here I found myself, as it were, another new being, retaining the spiritual name I had received on entering the angelic aërial sphere, and then was invested with celestial powers, and celestial and angelical appearance; and

was appointed as celestial ministering spirit to a person who emerged into life, and is still living, and whose whole career, since his days of manhood, has been marked with political events, which have gained for him the popularity of the one class and the disgust of the other; but I have not power to mention names or ages, and, therefore, the progress of events will prove what prudence forbids to be explained. Our occupation in this sphere is the promptings of the human race to the good actions of their lives, even as the aerial spirits prompt the evil acts, we receive our commands from on high, and can permit only such evil acts to be committed as are marked out in their paths of destiny. The evil spirit being always present, endeavours to allure from the path of virtue, we being instructed to show the errors; but man, being endowed with wisdom and understanding, is permitted to listen to the inclinations of his nature. *That*, being depraved, we point out the wrong, and leave him to judge, and the evil spirit allures him by his flatteries till the act is committed and the error becomes visible, and man is then left to the tuition of the celestial spirit, who again reminds him of his former warnings; and his evil spirit then reproaches him with bitter reflection. Therefore, as a warning to man, let this be declared, that they may know that they are permitted to act only in accordance with Divine will; and thus at times commit the very act which is permitted to end their career; such being the allotted destiny which all must fulfil; and, for the fulfilment of God's eternal will, shall be purified from these evils, by passing through the various spheres of immortality, until, through the blood of the Redeemer, all shall reach eternal glory, which is known to all on reaching the celestial spheres, and which many have reached who departed after me; for my iniquities in life have kept me in long suffering and progress, and which I am commanded to declare, as a warning to the present generation, that they may refrain from oppressing and injuring one another: thus hastening the period of their final happiness and eternal rest."

The above revelation, given by a spirit who, whilst living upon the earth, was well known to society in the age in which he lived, and whose career is illustrated in the pages of English history, as being fraught with

events scarcely to be equalled in the biographical history of man ; his deep cunning and craft being amply rewarded by his sovereign mistress, whom he so zealously served ; and, yet, notwithstanding his zealous services to the bold and somewhat remorseless sovereign, his very acts, in assisting her in the accomplishment of her many cowardly and cold-blooded designs, prove him to have been a base man, and make him worthy of undergoing the sufferings as described by the spirits of tyrants who inhabit the first sphere, or atmospheric regions ; and which he declares he fully experienced. And, although a period of nearly three hundred years or more have elapsed since his death, we find that he has even now only reached the lowest orders of the celestial spheres, having been suffering and progressing ever since, but has at length become a celestial angel. What a terrible contrast is this to the systems of doctrines now generally taught amongst the different religious denominations who hold forth to their followers that, as soon as the spirit leaves the body, it must at once fly to the eternal realms of glory, or sink into a horrible pit of eternal damnation, which all who die with their sins upon them must inevitably reach. And yet here we find a man whose career was branded with infamy has passed through the progression of suffering in all the aërial spheres, and, after a lapse of some three hundred years, he has been purified from his evils and become a celestial angel. Three hundred years is a long time it is true ! But what is that in comparison with *eternity* ? Eternity ! Why, it is beyond the comprehension of man even to contemplate. For, after ten thousand times ten thousand years have been passed, *eternity* would be no nearer its end ; and yet were this immense number of years specified as a period, there would then be a hope of a termination, which would be a consolation, indeed, compared with eternity. And yet, eternity is held forth for men to live in, in punishment, who break the laws imposed upon them by their rulers. What would the

ignorant creatures, who existed in the days of Burleigh and of Queen Elizabeth, have given to know, that, although they must suffer after death, and live eternally, their sufferings would have ended at the expiration of even three hundred years; and that after that period, although wicked they might have been in life, they would then become celestial angels; and after which inherit everlasting happiness and glory in the holy mansions of heaven, singing praises to their merciful Creator? Why, the very thought would have inspired them with a consolatory hope, which, however, was never permitted to reach them. But, thanks to the Divine wisdom and justice of our bountiful Creator, the inspiring hope is now diffused amongst us, which all mankind should hail with feelings of gratitude and thanksgiving to the great giver of all gifts, who has, through His celestial angels, declared that all His creatures shall, after purification, by passing through the several spheres of immortality, finally reach eternal glory, and dwell with Him and his holy angels in Paradise. In proof of which, we find a man, or rather his spirit, who, whilst living on the earth, was guilty of gross acts of tyranny and oppression, as declared in history, after a period of about three hundred years progression, transformed from a specimen of tyrannical and ambitious mortality into a high and celestial angel, in which capacity he has been for more than sixty years, and whose occupation is now in conducting an individual through life, by instructing him in the path of virtue, so far as he is commanded to do, and preventing the evil acts which would otherwise have led him into misery. This person's career has been fraught with political events, which have gained him the approbation of one class and the contempt of the other. The spirit, however, declares that prudence forbids names or ages to be given; but that events will shortly prove the truthfulness of these assertions. How beautifully and compassionately are his warnings to the people of the

earth, that they may refrain from their worldly vices, and thus decrease their sufferings in immortality and the period of their progress to the celestial spheres, where all know of eternal rest, and where all learn that the justice of their merciful God abhors cruelty; and that, independent of country, colour, station, or creed, all are God's creatures, and shall, after purification from their worldly sins, through His bountiful goodness in the sacrifice of the Great Redeemer for their worldly transgressions, *all* unconditionally reach eternal rest. Therefore, as further instructions in connexion with the celestial spheres, I must beg the attention of the reader to the perusal of the following chapter, in which another celestial revelation will be given :—

CHAPTER XIX.

CELESTIAL REVELATION CONFIRMING THE ACCOUNT OF THE
OCCUPATION OF THE SPIRITS IN THE CELESTIAL SPHERES.

This is the sphere where angels dwell,
 In glory, face to face ;
 Who to the earth God's works foretell
 To all the human race.

SPIRITUAL.

ON commencing with the angelic aërial sphere, the celestial spirits inform me, that the experience of *one* spirit, who was known whilst on earth, would be sufficient to illustrate the circumstances connected with each of the angelic spheres, both aërial and celestial; but that a *celestial* revelation would be necessary, as to the truth of the testimony given by the aërial spirits, and on reaching the beginning of the celestial spheres, I found that, as all the spirits who inhabit that sphere are of a celestial nature, their testimony would require no further confirmation; and as several ages must have passed, I deemed it unnecessary to call for another spirit from this sphere who was known whilst living on earth by any of the past generations. Still, however, before leaving the spheres, or obtaining the vision describing the celestial sphere, fearing lest any important subject which might prove instructive to man should be omitted, I made another enquiry through the highest celestial source which is possible to be communicated with, as to whether any thing further could be inserted in connexion with the experience of the spirits in the celestial sphere, or the spirits in any of the aërial spheres, and for this purpose I called upon the great angel Gabriel, by prayer of supplication, that he, through the great archangel Michiel, might be permitted to reveal himself unto me, and give such information as was necessary to be inserted for the instruction of man. The angel Gabriel accordingly appeared

n a majestic form and appearance, and upon the scroll, which he bore with him, the following important revelation was displayed.

Revelation.—"Behold! I am commanded to declare to the world, that the spirits who have appeared and given communications to be inserted in this work, as a guide and instruction to man, have been commanded to appear, and have spoken by permission only, their declarations being solely for the interest and welfare of mankind in general. And, therefore, each assertion, whether from aërial or celestial spirits, is a Divine truth; and which all will hereafter experience. But, as a further instruction, I am commanded to declare, that the celestial spheres are under the same laws of progression as the aërial spheres; each spirit who inhabits these spheres being gifted with a power incomprehensible or inconceivable to man; for, although their occupation is conducting the evil and holy thoughts and actions of man upon the earth, the power of the aërial spirits is evil; while the power of the celestial spirits is heavenly and good, both, however, being limited by Divine will; and though their own habitations are in the spheres as described, they have power at will to reach the most distant parts of the world and space without any physical effort. When the thought of a place is suggested the spirit is there, and the whole circumference of the universe is traversed with the quickness of lightning. So, likewise, they have power to conduct the spirit of man while the body yet lives, which all experience in their sleeping visions; when they see, touch, and experience things, places, and people, as though actual and material, in distant parts, and yet conscious, when the vision is past, that the body has not moved; so that the spirits have power to cause the spirit of man to wander from the body while the body lives, and which alone is sufficient to convince the world of a spiritual existence after death; for departed friends have been seen and conversed with in these visions, in the most distant parts, without the material body moving from its resting place. Further instructions will be given in the next vision, explaining the rulers and orders of the celestial spheres."

It will be seen by this important revelation, given from the great angel Gabriel, who is the highest celestial

angel which man has power to communicate with, he being the executive of the great archangel Michiel, from whom all power emanates, and whom no one has ever seen, being in direct communication with the Great Supreme Ruler and Governor of the universe, that all the preceding revelations, whether aërial or celestial, are in themselves divine truths; therefore, all doubt may be banished from the mind of every individual, as to the state of progression throughout all the spheres, being fully experienced as therein pourtrayed, in accordance with the manner in which their lives have been spent upon earth. Severe as this suffering must be, yet how great and glorious are the promises declared from Heaven, through the celestial angels, in the lines given at the heads of the different chapters, which therein positively declare that all the human race of whatever grade, station, colour, or creed, shall, after purification, reach the celestial abodes, and become angels of light, whose missions will be to administer knowledge and comfort to the human race. Still, however, every spirit declares, that the sufferings of the wicked, after death, are indescribable, and they beseech mankind to refrain from their worldly vices, to desist from oppressing each other by any act of tyranny, which is contrary to the nature of man to submit to, and displeasing to God to behold, and thereby decrease their suffering and the period of its continuance. So that, instead of being hundreds of years in passing to the celestial spheres, by leading virtuous lives, and exercising charitable feelings towards each other, though they must remain in the first sphere of immortality double the period of their natural and material lives, they should remember that the spirits have declared that the sufferings of the *virtuous* in this sphere consist only in the knowledge of the sufferings of others: and that, after leaving this sphere, they pass rapidly through the other spheres, so become celestial angels, and, finally, reach eternal rest, leaving many behind them who departed before them, whose wickedness detains

them in the aërial spheres. Although the object of the spirits in giving the commands from on high, for the publication of this work, was to abolish the idea of eternal punishment, as generally held forth by the religious doctrines now taught; and to give mankind a conciliatory hope in the future of ultimately reaching eternal rest: yet they warn mankind against revelling in their iniquities, and not to imagine, that because God may see fit to destroy the fear existing upon the earth in the minds of men, as to torment in fire and brimstone, or by any other means, *for ever*, not to imagine, I say, that He is not a just God; for, on the contrary, He is all purity, justice, mercy, and loving-kindness, and will punish and reward according to the deeds. Such punishment will be received by the sufferer at the hands of those whom he has injured in life, which suffering will continue for a period, at least three-fourths of the time of the natural and material life, without intermission, sleep, or rest of any kind: so that the tyrant, &c. all meet the victims of their cruelties, from whom they receive such pain as the spirits of the different classes have described. Although eternal rest is promised us, as a certain ultimate result, we have truly cause to endeavour to lead such lives as are pleasing to our Creator, and thereby avoid the suffering which awaits all who are guilty of any of the sins arising out of those herein-named, to be just and honourable one to another, and to love all men, as forming a part of the great human family, endeavouring to benefit the condition of each other to the best of our abilities. If this were made an universal precept amongst men, crime and wickedness would speedily vanish, and knowledge and understanding would supersede craft and ambition, and the whole human race would then be happy. It may be argued that this state of things never did exist nor ever will: this being the hope to which the rulers of the different nations of the earth cling with a death-like grasp, fearing lest the people should become weary of their burden. But let them beware, for the

time is approaching when the masses will no longer slumber in their ignorance, but will arouse from their lethargy, and by self-education and spiritual improvement, acknowledge one power, one King, and one Great Supreme Lord and Governor of all. The object of this work is to prepare the minds of the people for this marvellous and mighty change. That this change is at hand, there are thousands of circumstances now transpiring to prove independent of spiritual assertions upon the subject, and these circumstances combined with the many spiritual assertions, made through the various mediums in all parts of the universe, together with the ancient prophecies in Holy Writ, are beyond all possible doubt. For, it is therein declared, that, in the latter days, there should be signs, wonders, and other tokens of the coming of Christ, and these signs and wonders are numerous; amongst which are the spiritual manifestations, such as the hand-writing on the wall, exhibition of spirit hands, and all the other methods, unnecessary here to define, which are sufficient in themselves to convince every thinking person that a change in the whole present system is about to take place. The spirits, as well as all other mysterious phenomena, bear testimony to the fact. There are those, no doubt, who will scoff at and ridicule these warnings; but let them remember that Noah foretold the flood, and was scoffed at, and that he built the ark and was saved, while the scoffers perished for their disobedience. Other prophets foretold Christ and his crucifixion, and were scoffed at in like manner; and, even when Christ really came to bring peace and good will to man, did they not scoff at Him, call Him a blasphemer, and even put Him to death? Therefore, what can those expect, who in these days endeavour to enlighten the minds of men by spiritual revelation, or any other source, but scoffs, jeers, and ridicule. But we are commanded *to heed them not*, for the time of the end is near, in which the negligent and disobedient shall suffer, while the propagators of God's Divine Will shall be rewarded with His eternal pleasure and their own eternal happiness.

CHAPTER XX.

A VISION AND DESCRIPTION OF THE CELESTIAL SPHERES, OR
THE LAST STAGE OF PROGRESSION.

How glorious is the world above,
Where saints and angels sing;
In everlasting joy and love
They praise their Lord and King.

SPIRITUAL.

THIS chapter will contain a description of the names of the rulers and orders of the celestial spheres, together with a description, by vision, of the *internal* appearance of the planet Jupiter, as displayed by the first ruler of the first order of the celestial sphere of that planet, I having received information that *one* planet would be sufficient to describe for the instruction and guidance of the human race. But, as I dare not act in any way only by the spiritual directions which I have received for the compilation of this work, I dare not omit describing all the planets, without being commanded to do so; and, therefore, before commencing the chapter, I sought instructions how I should proceed through the great angel Gabriel, of the celestial sphere, of whom I asked the following question:—With which planet or heaven must I commence in describing the celestial spheres, or of whom shall I obtain the vision of the spheres?

Revelation.—“Behold! As the celestial spheres are all equal in themselves, a description of one will explain all, with the necessary addition of the rulers and orders of each being named; and, therefore, Jupiter, or the fifth heaven, being the largest which influences this part of the world, the chief ruler of that heaven will be commanded to show unto you a vision thereof.”

By this revelation I learned the necessary directions how to proceed; but, before giving the vision, I will revert to the names and orders of the seven celestial

spheres, with the chief rulers at the head of each heaven, where the distinction of the celestial and aërial spheres may be observed, beginning with the Sun, which is stated by the spirits to be the first heaven, and at the head of the first celestial order, of which is the great archangel Michiel the chief ruler and governor over all the spirits in the celestial and aërial spheres, and whom no one has ever seen. There are *seven* specific orders in the celestial sphere of the Sun, as in the aërial spheres; and there are seven rulers to each order, each order having classes and legions under them, with rulers, as before described. So it will be seen that the order of the planets with their chief celestial rulers runs thus:—Michiel, Sun; Gabriel, Moon; Malchiel, Mars; Sammiel, Mercury; Zabel, Jupiter; Harniel, Venus; Zebul, Saturn. There being seven orders to each of these planets or heavens, with seven rulers to each order, under whom are the legions and classes of the celestial spirits, who are the celestial guardians of the human race. The *females* being arranged in like manner, in orders and classes, with rulers at their head, under the specific rule of the named ruler at the head of each order, receiving all power from the highest source. Their orders, legions, and classes exactly correspond in number with those of the aërial spheres. As these classes or legions form the guardian spirits of man, the medium can consult his own guardian, or that of any other person, by calling in the name of God, through the great archangel Michiel, as described in my “Book of Knowledge,” the guardian appearing, bearing with him his name, together with the name and order of the planet to which he or she belongs. This once known, such guardian can be consulted on all occasions, with the person’s permission to whom the guardian belongs, by using the prayer specified for that purpose. As before observed, the Sun rules over all the eastern portion of the world, and the Moon rules over all the dark regions of the north; while Saturn rules over all the southern portion of the world, or all the coloured crea-

tion, the people of these several countries being ruled by the spirits of each specified planet; while Europe, and all the other countries adjoining thereto on its east, west, northern, and southern borders, are influenced, or under the rule of Mars, Mercury, Jupiter, and Venus, which produce a diversification in the characters and dispositions of the human race, as described by well learned astrologers.

Having shown the manner by which the several heavens or planets are divided and conducted; I will now describe the vision as it was shown unto me by the great angel Zabel, first ruler of the first celestial order of Jupiter, who displayed unto me the following beautiful vision:—

After first leaving me in total darkness for several minutes, it gradually cleared off, and left me, as it were, suspended in mid-air, which produced an effect upon me which I cannot attempt to describe; but the thoughts of my object flashing across my mind, inspired me with fresh hope, and I gazed at the immense vacant space, in the midst of which I appeared to be with wonder and astonishment. At length, however, immediately beneath my feet appeared the dark globular form, upon which the word "Earth" was inscribed; but no object whatever was visible upon it. Immediately above it was another large bright globular substance, with the word "Sun" inscribed upon it, and from which numerous direct lines appeared to be connected with other globes of smaller dimensions; while *one* descended directly upon the Earth. As I gazed on these objects, each one of the globes passed successively around the Sun before me, with their names inscribed upon them. First the Moon, then Mars, Mercury, and so on in succession, until twelve had passed me; some of which had two names, one being that given to them by our modern astrologers, and the other names being in characters which I could neither read nor understand. The whole appeared bright and glorious, all receiving their light from the lines communicating with the Sun;

but, being of a miniature appearance, though close, I could not thus far understand the meaning of the vision. They then disappeared, and I was again left in darkness, after which the world, the atmosphere, the regions of space, and the angelic aërial spheres again fully displayed themselves in succession, and another boundary of darkness was then before me, which instantly cleared off, and displayed to me a sight too glorious for the human eye to rest upon, and which no pen could adequately describe, nor can words be found to describe its glory. It had the appearance of a world covered with cities and mansions of dazzling gold, whose inhabitants were adorned in the most brilliant robes, varying, however, in richness, according to their classes and orders, some of whom, both male and female, who were declared by Zabel to be rulers, and eternal angels of God, were adorned with wings which reached to their feet, some having two and others four, Zabel himself having *four*; one on each shoulder and on each hip. And he declares that these rulers are sometimes guardians to the human race, to such persons who are decreed to fulfil a high and holy mission: and in every direction I could observe angels, some with wings, and some without, flying or going to and from the Earth. Upon enquiring what their movements meant, he showed me these words, which say,

“Behold! are they not all ministering spirits, passing to and from the Earth, continually bringing comfort and consolation to God’s creatures below.”

Here this beautiful vision closed, leaving nothing to my view but a bright globular substance, upon which was inscribed the words *Jupiter, or the fifth heaven*; while below it a hand was visible holding a scroll, upon which was written,

“Behold! the seventh seal is broken, the decrees are gone forth, and the world must prepare for the change that awaits them, which must be brought about by fire, famine, war, devastation, and pestilence,

that the blood of the wicked shall atone for their transgressions, and so fit the Earth for that kingdom which will be happiness, unity, and love to all who survive the events of the ensuing short but wretched period."

After this was read the vision disappeared, but the angel re-appeared and displayed to me another revelation, in these words:—

"Behold! the glory thou hast seen is only equal to all other celestial spheres, in which happiness and glory are enjoyed; but after the mission to the Earth is completed through the several orders, the spirits then fly to the presence of that Christ who suffered that they might be saved, with whom they will reign till He returns to the Earth and reclaim His kingdom; where in heaven, henceforth, the spirits shall enjoy everlasting happiness; where all knowledge of past sufferings and experience will, for ever, be erased from their minds; and indescribable happiness will, for ever, be their lot."

The solemn revelations contained in this chapter are truly of a character which should arouse the slumbering multitudes from their ignorance and vices; for let them rest assured, that the time is far nearer than is anticipated, when the Divine Ruler of the universe will, by His special decrees have changed the whole exterior and interior of the present systems of human government and authority. The wickedness and ignorance are so great, caused partly by the tyranny and oppression of the rulers, that to bring about this change, mark what Zabel, the chief angel of Jupiter, has declared: "That the seventh seal is broken, and that God's decrees are gone forth, that mankind must await and prepare themselves for the change which will occur only a short time hence; that fire, warfare, rapine, devastation, and pestilence shall visit every land; so that the blood of the wicked shall atone for their transgressions, and thus hasten the period of the end." But, notwithstanding all this suffering, everlasting rest is the ultimate result, which, however, will be delayed by our iniquities.

In fact, the whole vision, combined with the revelations contained in this chapter, exceeds anything of the kind I have ever witnessed since I have held communication with spirits, either from the celestial or aërial spheres. Having now completed all that is necessary of these spheres, I must conduct the reader to the ensuing chapter, where further important information will be given.

CHAPTER XXI.

THE PLANET HERSCHEL, OR URANUS, AND OTHERS, ARE
THEY INHABITED, OR BY WHOM? OR OF WHOM
DO THEIR INHABITANTS CONSIST?

The heavens and firmaments on high,
Do wond'rously declare
God's glory and omnipotence,
His works and what they are.

PSALM 19, v. 1, Old Version.

IN the days of the ancient Astrologers and Astronomers, it appears from the accounts left by them, that within the zodiacal circle they had only discovered five planets, namely, Mars, Mercury, Jupiter, Venus, and Saturn. These, together with the Sun and Moon, making together *seven* in number, and which they placed over each day of the week, beginning with the Sun for Sunday, and following in due succession, as before mentioned, the ancients believed, and which science has since proved, have great influence upon the Earth, but not until the later ages have these planets ever been suspected to be inhabited, although it has been asserted by scientific men that the Moon has a mountainous appearance, and very possibly may be inhabited, but no such thought has ever been suggested respecting any of the other planets, until the revival of the interesting subject of Spiritualism. Thus, from these spiritual assertions, it is proved that the several planets

are the abodes of spirits, some spirits stating they were from the Sun, others from Jupiter, Mercury, and so on ; but still the subject appeared to be wrapped in so much mystery, that by the generality of the people it was doubted, and looked upon as a delusion, although our most ancient writers bear testimony of spiritual existence. Yet, in these days it is scoffed at, and the idea in most instances is treated with disgust, few believing that any but evil spirits, or *devils*, as they are termed, can hold communication with man, while they believe that those who commune with them are persons of diabolical character and disposition. I, myself, did not believe in an hereafter existence until I became acquainted with crystal seeing, in the manner described in my "First series on the late War," prior to the publication of which I had had several years practice, working according to the directions generally known by those who have crystals in their possession. But, being enabled to see, *myself*, I soon discovered that the assertions I received from the spirits with whom I then communicated were in many instances delusions, and in some cases absolute falsehoods ; but still I was satisfied they were *spirits*, whether good or evil I could not define, though I felt convinced, that, if there were evil spirits who would give delusive information, there must be good spirits who would speak the truth, if properly sought after. I, therefore, being satisfied that something great and good would result from a proper method, spared no time or trouble to get at the foundation of this Sacred Science ; and after losing much rest, during which I prayed earnestly for the truth, the result of my labours was the discovery of *two distinct spheres of spirits*, viz. : the Aërial and the Celestial ; there being no mention of the celestial spheres in any of the ancient writings or directions for the use of the crystal, they having been, probably, wilfully destroyed that the people might be kept in ignorance. The result of this discovery was the publication of the revelations upon the cause and results of the late war ; and, notwithstanding

the truthfulness with which they are fulfilled, so far as time has permitted, yet, the generality of the readers declared they were given by or received from an evil source, upon which the spirits commanded me to publish the "Book of Knowledge," and thus convince the people that the "Revelations" had been given from a high and holy source*. In furtherance of which I then received instructions to write this work, in which a full distinction and description of each sphere should be given, thus showing the superiority of the celestial spirits over the aërials; also shewing the similarity between the names of the angels of both spheres; by which means the workers of the crystal have for ages been led astray. The celestial spheres not having been named or referred to by the ancients, the aërial spirits have been used by the modern practitioners, who have believed the rulers of the aërial spheres to be of the highest and holiest nature; hence has arisen the delusions and confusion which have injured the reputation of The Crystal. The preceding chapters have shown that the seven primary planets are the abodes of spirits, and our modern astrologers and astronomers have discovered that there are two other planets within the zodiacal circle, viz. Uranus and Neptune, but the vision of the heavens, as described in the preceding chapter, suggested unto me that there are three others, viz. Ceres, Vesta, and Juno, making altogether *twelve* in number; the first seven, which have already been named, are described by the ancients as the primary planets; but in the vision the other five appeared of the same magnitude, or nearly so, as the rest, with the exception of the Sun, around which the eleven appeared to move alternately. These five had upon them, besides the names given them by the scientific persons who have written concerning them, *other* characters of inscription, which I could neither read nor understand; but, finding that they are within the zodiacal circle, and appear to perform their movements, and had the same appearance as the rest, my next en-

* Further allusion will be made to this matter in the latter portion of this work.

quiry of the celestial spirits was, whether they were inhabited or not? and, if they were inhabited, of whom did the inhabitants of each planet consist? To which question I received the following instructions, and which, for the guidance of man, I was commanded to insert. Therefore, on making this enquiry, through the angel Gabriel, that high and heavenly spirit revealed to me the following striking revelation:—

Revelation.—“Behold! I am commanded to declare, that the deformed portion of the human creation who thus emerge into life is the result of some special object of Divine Will, by thus setting a mark upon one portion of His creation, for which end no spirit has power to define. But we are commanded to declare, that none who enter the world deformed or decrepit can occupy the same portion of the spheres in immortality as the other departed spirits; yet, they must suffer in accordance with their deeds in the first sphere of immortality, even as the spirits under other planets. Therefore, this planet or heaven, which the world calleth Uranus, is the abode of all deformed humanity after death, who have inhabited all parts of the world, of every grade, station, creed, or colour. The atmospheric regions under this planet are, in like manner with the rest, conducted by spirits under Corbynn, of the most evil grade, from whence they pass through all the spheres by progression until they reach their celestial abodes; but they, not being permitted to act as guardians or conductors to any portion of the human race, never re-visit the earth. When their progress is completed their sufferings are rewarded by a just God, who admits them from the last state of progress to eternal rest, where all knowledge of past sorrows and difficulties are ended. But, while in the regions of space, they are permitted to mingle with other spirits whom they knew in life, and enjoy happiness as others have described in that sphere. Such are the inhabitants whose abodes are in the planet which the world calleth Uranus.”

It will be remembered that in the celestial revelation contained in the description of the regions of space, it was declared that all spirits in that region belonging to the four planets, as there mentioned, retained their worldly names and appearances as they were born into

life; thus proving that those who lost their limbs, or became deformed by accident, were made whole after death, and appeared with all their members and faculties perfect as they were born; and thus confirming the above revelation, which shows that those persons who were born with deformity upon them occupy a separate place in the immortal spheres. The revelation also declares that their deformity is the result of some special object marked upon them by Divine Will, but for what end no spirit can define. How beautiful is Divine justice here displayed upon these poor creatures, whose whole mortal existence has been one state of suffering and affliction, that, after their affliction and purification from their worldly sins in the first sphere of immortality, they speedily reach the celestial spheres; not being permitted or entrusted with the guardianship of any portion of the human race, whether evil or good: and, no matter to whatever extent their worldly sins may have reached, their worldly affliction in life, and their sufferings immediately after death, are thought sufficient by their merciful Creator; after a short stay in the celestial spheres, varying according to their ages and condition in life, to purify them, and make them fit to pass from thence into everlasting rest and glory. The revelation also tends to confirm the astrological idea as to the singularity of the influence with which this planet acts in combination with other planets upon the earth, as described by all well learned astrologers; all of whom are aware that its influence is of a peculiar nature in particular instances, in connexion with law, religion, science, and other matters, but none have hitherto appeared to understand or ascertain any definite reason to account for its peculiarities. But, when it is considered that its inhabitants consist of spirits of portions of the human race from all parts of the universe, all of whom, more or less, wear upon them a special mark of original deformity, decreed by God himself, it is not surprising that such a combination of peculiarities should cause the planet Uranus to possess such singular qualities when posited in certain positions

at a native's birth. The said planet, in consequence of its immense distance from the earth, has only within the last century been discovered; and in consequence of its remote distance, was generally believed not to have much influence upon the earth. It was discovered by Dr. Herschel, who gives all the descriptions, in an astronomical point of view, which he thought necessary in his work which he published on the revolutions of the Solar System. Hence the planet is called in the astronomical scale of planets, Herschel or Uranus. The preceding chapter having described the nature of this planet, proving beyond all doubt that it is *inhabited*, by giving the special nature of its inhabitants, we learn by the singular assertions in the revelation other important celestial phenomena, which none of our ancient or modern writers have hitherto had power to explain. But the spirits have declared that the time has now come when mankind should no longer remain in ignorance of the end for which they have lived; and thus prove to the world that all God's creatures are destined to enjoy the one happy and glorious end. As there are yet further instructions for the people commanded to be written, I must here conduct the reader to the next chapter, where another important discovery connected with the mysteries of human nature will be truthfully displayed, and thus give the description of Neptune and the other planets in another chapter; although it is mentioned at the head of the present one, and my instructions are now that a chapter shall be devoted for each*.

* Some astral authors deny the evil quality, although they admit the peculiarity of influence of the planet Herschel. A recent writer remarks, that his "Influence is evil, and similar to the combined influence of Saturn and Mercury. Whatever evil or good he may produce, it is generally brought about in a strange and unexpected manner. The phrenological order of wonder or marvellousness is produced by this planet."—"Astrology as it is." London: Baillière, 219, Regent Street.) But much appears to remain for further observation and experience. An individual influenced by Herschel is generally partial to antiquity: especially if the planet be in good aspect to the Moon or Mercury at the birth. The planet Herschel, or Uranus, was discovered by Sir W. Herschel, at Bath, on the 13th March, 1781, at ten o'clock, P.M., according to common report. But Mr. De Morgan, in his treatise upon the globes, refers to this planet, as having been observed in the heavens before that time, as a fixed star.

CHAPTER XXII.

THE PLANET NEPTUNE AND ITS INHABITANTS TRUTHFULLY
REVEALED.

Little children when they die,
They know no worldly crime ;
Quickly to their Maker fly,
And dwell in rest sublime.

SPIRITUAL.

OUR last chapter contained the account of the planet Herschel or Uranus, showing it to be inhabited, and it described the nature of its inhabitants. The next planet, which passed in succession before me in the vision, had inscribed upon it the word NEPTUNE, with other characters which I could not understand, the same as that in the preceding chapter. As this planet has the same appearance as the rest, and passes round the Sun in the same order, being one of the twelve planets of the great solar system ; my next instructions were to make enquiries whether *it* also is inhabited, and if so, of what class or grade do its inhabitants consist ? Therefore, I in furtherance of my instructions, again called upon the angel Gabriel, that if in accordance with Divine Will, he might give the necessary instructions, that they might be here inserted. Accordingly, after the usual prayer was repeated, this angel appeared, and upon the scroll which he bore with him, was displayed, in answer to my question, the following instructive revelation :—

Revelation.—“ Behold ! I am commanded to declare to the inhabitants of the earth, that their great and merciful Creator has so ordained by His Divine Wisdom, that all the human race, of every age, from the most feeble infant to the last stages of manhood, should be collected from all parts of the earth unto the abodes allotted for them in immortality, from whence they should fly to the eternal realms of bliss, and there dwell in everlasting glory : though every grade of the human race must first suffer for their worldly sins while passing through the different spheres of immortality, as before described, before reaching that happy end. But, as little children are

emblems of innocence, purity, and holiness, it fulfils the words which were spoken by the Redeemer whilst upon the earth, who said, 'For of such is the kingdom of God.' And, as it is impossible that those who die in infancy can be guilty of any of the sins or evils arising out of human depravity, so it is impossible that they should be permitted to suffer in the spheres of immortality. But, being born in sin, and nursed in the lap of iniquity, they pass through these spheres to purge and purify them from the evils concentrated in human nature, without apparent suffering to themselves; and, while passing through the first spheres they are permitted to mingle with other spirits, to whom they administer pure and innocent consolation, and, on reaching the celestial spheres, holy angels are appointed to instruct them in praising and glorifying God, their final end is, in like manner, with all other spirits of the human race eternal rest and happiness. Therefore, though they have no suffering to endure, yet they are appointed to a separate portion of the heavens under the name and influence of the planet, which the world calleth Neptune, the spheres of which all the infants inhabit who have lived upon the Earth, and who have been guarded or conducted by spirits from the other planets, viz. Mars, Mercury, Jupiter, and Venus, these planets influencing these parts of the Earth, while other infant spirits belonging to those portions of the world not being named in any of the above revelations, have, in like manner, separate compartments of the heavens, and which I am commanded to describe hereafter, there being four distinct classes, viz. east, south, north, and central, each class has separate compartments of the heavens while passing through the spheres until they have reached eternal rest."

The above revelation proved a great source of information to me, for in all my experience hitherto, I have been led to believe that all spirits endure sufferings after death, and yet I could not understand that innocent babes who die in infancy could merit *any* punishment after death; for Christ's words whilst upon earth, which are confirmed by this revelation, were, when talking to Nicodemus, "Except ye be born again, and become as a little child, ye cannot enter the kingdom of heaven"*:

* St. John, chap. 3.

while in another passage he says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God*." Notwithstanding these assertions, and the conviction I felt that infants merited no progressive punishment; yet no spirit hitherto had given any information respecting their existence in immortality, nor in all the visions of the different spheres which have been shown me in the preceding chapters have I seen one deformed person, or one infant. Although I had received instructions at the commencement of this work, that every circumstance connected with a spiritual existence should be fully described; and all the spheres, grades, and characters who inhabit them, have been minutely detailed, still no appearance of infants. But on discovering that the other five planets must be described, and learning thereby that the planet Uranus was the abode of all the deformed portion of the human race, still no account of *the infants*, I was not a little surprised on asking for the directions and instructions, in explaining the planet Neptune, at having the beautiful lines, although fraught with simplicity and innocence, revealed unto me at the head of this chapter; the very words of which assured me that another mystery was about to be unveiled; and upon receiving the revelation upon the important subject, it impressed me with a feeling of gratitude I am unable to explain; for we there find that the angel Gabriel says, he was commanded to declare that as infants were not guilty of any of the evils or worldly vices to which human nature is subject, God in His Divine Wisdom has allotted to them a separate portion of the heavens; and that all the infants who die, on leaving mortal life, they having been born in sin and nursed in the lap of iniquity, must pass through the different spheres, to purge them from the evils of which their nature had consisted, without any apparent punishment to themselves; and while passing through the different spheres they are permitted to mingle with other spirits, and administer to them lessons

* St. Matthew, chap. 19.

of consolation, in which innocence shines forth in brilliant colours; and that their ultimate end, after passing the celestial spheres, in which the holiest angels instruct them in glorifying God, is to pass from thence into eternal glory. Further, that the infant spirits who inhabit this sphere are those who, whilst living upon the earth, were under the rule of the spirits who inhabit the spheres of Mars, Mercury, Jupiter, and Venus; so that the planet Neptune has the spirits of *infants* whose parents were under the influence of each of the above planets *only*. This planet, being within the zodiacal circle, must possess some particular influence over the inhabitants of the earth; although, from its singular nature, such influence cannot be very strong, and the planet therefore is at present little noticed by the astrologers in the calculation of nativities*. This revelation also tends to destroy doctrines held forth by some religious sects who believe that "The Elect," only, can be saved; and that some infants are born to be damned; while others are born to be saved. Thus setting forth that our merciful Creator purposely creates one portion of His creatures to live upon the earth, that He may gloat over their sufferings with the ferocity of a monster who revels in the injuries he inflicts upon His innocent and helpless victims. The idea of such injustice and cruelty is preposterous. How could there be justice if such were the case? For infants in particular, when upon the earth, are *utterly helpless*, having no control over themselves or the causes which sent them into mortal existence. Therefore, by what authority do these sectarian hypocrites state, that any one portion of God's creatures should be eternally damned? The persons who make such assertions have a degree of selfish impertinence about them peculiar to the hypocrite; for evidently while they are casting off those whom they class as the non-elect, they console themselves, to outward appearance, that they alone are the

* According to some astral writers he resembles the planet Venus in his influence, and is, therefore, believed to be benefic.

chosen people of God! The non-elect must go to perdition, while *they* reach the realms of glory! What gross hypocrisy and pride do we find in their expressions? and yet they pretend to find Scripture to prove they are right. Other sects do the same; also holding forth, that there are only two states of existence after death: the one being eternal happiness and the other eternal torment. But the whole tenor of the information, as declared by the spirits who inhabit the different spheres of immortality, plainly proves that God Almighty is too merciful for such unnatural partiality between His creatures to exist; and that His justice is in exact accordance with the conscience of every honest and well thinking person; confirming the Scripture, which declare that all shall suffer according to the deeds, and thus prove that the good and morally virtuous minded person will not suffer in immortality with equal rigour as the vile reprobate, whose whole life has been passed in heaping injuries upon his fellow-men. But, even the vilest of the vile, in the end, through the blood of the Saviour, which was shed for the salvation of man, shall, through that atonement, reach eternal rest. How beautifully all the revelations combine in showing forth to men the one great object, which is to awaken them from the lethargy in which they have for ages slumbered in ignorance of their real condition, who, being taught to believe that to disobey any of the injunctions which the rulers of the Church hold forth to be necessary for the salvation of their souls, will incur the eternal displeasure of their God. But, the spirits are commanded to declare that these secular laws and doctrines are an abomination, and the only means which can be adopted to decrease the period and rigour of suffering after death, is to renounce superstitious formalities, and to acknowledge no law or doctrine but such as have *truth, justice, and honor* for their foundation. God, being the Father and Creator of all, looks with the same tenderness of feeling upon all. Although He permits some persons to exult in the injuries inflicted on their fellow creatures,

yet it is displeasing to Him, that one part should grovel in poverty and wretchedness, while another part should live in luxury and idleness. Therefore, let those who by plundering their fellow-creatures create riches for themselves, remember that the spirits have declared that, "he who accumulates riches in this world, accumulates for himself misery in the world to come," for none can obtain riches and be honest to his neighbour; therefore, all who possess riches unjustly have committed plunder, directly or indirectly. The Lord made all, that all His creatures might equally enjoy. But those who now possess the wealth console themselves by avowing that their riches are the result of just inheritance; and the poor being instructed to reverence these assertions, are so bigoted that they would sooner starve than endeavour to free themselves from this yoke. Their ignorance is the chief support of those who have power over them. The higher classes being generally educated, are compelled, secretly, to acknowledge these Divine truths: but the ignorance of the masses repudiates them, so that, although the higher classes are more easily convinced of these sacred truths, and could be prevailed upon to relinquish their power, yet the ignorance of the other classes will not allow them to do so; so that their uneducated and blind principles are taken advantage of by the rich, who profit by the result; thus keeping the ignorant masses in a state of poverty and oppression. The latter would, I am certain, be willing to listen to reason and humanity, if the masses were sufficiently enlightened to understand the just principles of their Divine Creator. The time is near when these things will be believed; for the hand of Providence is at work; His decrees are gone forth; and when the foretold calamities manifested themselves, all men will acknowledge that He alone is the Lord.

CHAPTER XXIII.

THE PLANET CERES AND ITS INHABITANTS DESCRIBED,
WITH VESTA, JUNO, AND THEIR INHABITANTS.

Another revelation
 Need only here be given,
 To show the explanation
 Of all the spheres of heaven.

SPIRITUAL.

UPON receiving instructions at the conclusion of chapter xxi, I understood, from the language of the spirits, that a separate chapter must be devoted to the description of each of the five last named planets ; and, therefore, made observations to that effect ; having misunderstood the words which said, "each planet must be separately described." Upon obtaining the revelation for the next chapter on the planet Neptune, separately, it confirmed my belief to that effect ; and I had, therefore, prepared myself to devote *three* chapters to the three succeeding planets, viz. Ceres, Vesta, and Juno. But, upon enquiry in the usual form of the spirits, for a suitable heading for the present chapter, which, as I expected, would describe the next planet which passed me in succession before the vision, I was not a little surprised at seeing the lines which are placed at the head of this chapter, which gave me plainly to understand that the description of the *three* planets must be contained in the present chapter ; and, therefore, on being made aware of this, I again called upon the angel Gabriel, that he might reveal the necessary instructions and information which must be inserted in this chapter. In answer, he appeared bearing the scroll, upon which was written the following:—

Revelation.—"Behold! I have now received instructions to declare unto you, that the present chapter will be sufficient to explain all that is necessary of the heavenly spheres, for the guidance and instruction of man ; as the remaining portion of the work must be devoted to matter of interest and importance, such as is now enwrapped in mystery ; after which subjects of prophecy of the greatest importance ; and, lastly,

the errors of the present worldly laws, and the terrible consequences resulting therefrom. Therefore, this chapter must complete the description of the heavenly spheres. The Sun, being the principal orb, beyond which the Supreme power is concentrated, the spirits under it rule over all the inhabitants of the east; therefore, the children of these countries, who depart in infancy, take up their immortal abodes in the spheres of immortality, under the planet Ceres; and are subject to the same rules of progress and ordinances as those already described. The spirits under the Moon, or second heaven, rule over all the inhabitants of the dark regions below the Meridian. The children of these countries, who depart in their infancy, enter the spheres of immortality, under the planet Vesta; and are under the same laws, ordinances, and progress, as before described. While the spirits under the great planet Saturn, or seventh heaven, rule over all the coloured creation, and adjoining countries of the south. Babes born in these countries, who depart in infancy, their spirits enter the spheres of immortality, under the rule of the planet Juno, or rather the spirits therein, who are under the same laws and state of progress and ordinances as the others. While the planet Pallas is devoted to the spirits of those who have been perfect in conception, but never breathed the breath of independent life in open air. This planet has no connexion with the Solar system of the earth, nor have we any power to give further explanation or information concerning it, as it does not pass the Sun in order with the rest. There are other solar systems independent of each other, which contain worlds and inhabitants unknown to us. Thus, the planet Herschel is the abode of those only who were born deformed in all countries, and of all ages and sexes, with the angels who conduct them. The planet Neptune is the abode of the infant spirits of both sexes, who were born in the countries ruled by the spirits under Mars, Mercury, Jupiter, and Venus. While Ceres, Vesta, and Juno are the abodes of those infant spirits as herein described. Of Pallas, and the other Solar systems, I have not power to say more. But I am commanded to make this declaration."

The above revelation showed unto me why the last four planets must be described in this chapter, and it likewise gave me to understand the nature of the subjects which the remaining portion of this work will contain, which are somewhat different to what I had anticipated at the commencement of the volume; for I had believed that from the first instructions it would be

necessary to devote one chapter, containing a revelation from a spirit in each of the spheres under all the several planets; instead of which, the progress of the work has shown that *eight* spirits from the atmospheric regions, and *one* from each of the other spheres, with celestial revelations confirming each, together with the visions describing the several spheres, and the nature of the other five planets before described were sufficient to complete all that was necessary on spiritual existence for our instruction. The revelation, before giving the nature of the occupants of Ceres, Vesta, Juno, and Pallas, declares that the remaining pages must be devoted to *three* special subjects. First, on matters of interest hitherto wrapped in mystery. Secondly, Subjects of Prophecy of great importance and interest. Thirdly, on worldly laws invented and enforced by the human rulers of men, showing the evil consequences resulting therefrom. They, being *three* important subjects, of which I am utterly ignorant, I can assure my readers that the instructions given in the last revelation greatly embarrassed me. Still, after due consideration, I felt convinced that the powers who had hitherto assisted me in the compilation of this work would continue to do so: thus, by Divine permission, render the task comparatively easy. After these instructions, the revelation describes Ceres, which passed me in the vision next in order to Neptune. Ceres having, besides this worldly name, *other characters* of a different nature to the rest, the meaning of which I could not understand. This planet, the angel Gabriel declares, is the abode of all the infant spirits born in those parts of the world over which the spiritual influence of the Sun especially rules. Vesta, which has also peculiar characters inscribed upon it, and which passed in the vision next in succession, he declares to be the abode of all the infant spirits from those parts of the world over which the spirits of the Moon especially rule. Next Juno, also bearing an hieroglyphic inscription, with its worldly name upon it, being the last of the eleven which passed by me around the Sun in succession with the rest, and which Gabriel

declares to be the abode of all the infant spirits who were born under the special rule of the spirits under Saturn, which consists of all the coloured creation. While another important passage in this revelation proves that Pallas, although not within the zodiacal circle, or not passing around the Sun in the same order as the others, is inhabited, and that by spirits who never breathed the breath of life, and yet even *they* experience a spiritual existence. Thus showing how beautifully God Almighty has constructed His vast creation, by keeping separate the various classes comprised in it, and yet all passing in the same order of progress to the one great and glorious end. Thus we find that, through the heavenly spheres, each class of spirits has distinct compartments in each planet. All who were born perfect, and meet with accidents in life, so as to deprive them of any muscular faculty, on dying emanate to the spheres of the planet from which they were influenced whilst living, and there regain a state of perfection, according as they were created. So that their limbs, although lost for years prior to death, are regained on entering a spiritual existence; thus retaining a perfect shape before entering the realms of glory, where they appear before their Maker in the same state as they were created. The angel Gabriel also informed me, with instructions to insert, that although the spirits who inhabit Uranus, after passing the atmospheric regions and regions of space, are never again permitted to visit the earth; yet there is a chief ruler over this planet named *Shamiel*, who never appears, though he has power to permit the spirits under him in the atmospheric regions and regions of space to visit the earth, and commune with man. Orion and the aërial angel Michael control all spirits in those spheres under Shamiel, in like manner with the rest, he having rulers under him, the same as the spirit at the head of the other planets. At the head of Neptune the spirit Therziel is chief ruler, with rulers under him, as before, who never visits the earth from the spheres above the atmospheric regions. The infant spirits in the atmos-

pheric regions under him are permitted to mingle with other spirits in those regions, as before described. Ceres is governed by the spirit Eliomius, who has rulers under him, in like manner as above, who govern and conduct the infant spirits whose parents were under the specific rule of the Sun. Vesta is governed by a powerful spirit named Montjeniel, who has rulers under him, none of whom above the regions of space visit the earth; but they rule or conduct all the infant spirits whose parents were governed by the spirits of the Moon. Next is Juno, whose chief ruler is the powerful spirit Zalaskiel, who has rulers under him, as before described, and who rules over all the infant spirits of the coloured creation, whose parents existed upon the earth under the special rule of Saturn. While Pallas contains the spirits of those who never breathed life, nor from whom mankind can obtain any knowledge or instruction. The angel Gabriel declares he has no power to give the name of *its ruler*, or any other information respecting it, as it does not pass the Sun in progression with the rest, there is no communication or connexion with it. This completes all the necessary description of existence in the spiritual world, together with the orders of the heavens, the sufferings, progress, and occupation of the spirits through the different spheres, the names, numbers, and orders of each sphere under each planet, with the names of the rulers of the atmospheric regions, and regions of space; together with the names of the rulers at the head of the aërial and celestial orders of each planet, and from whence the human race receives their promptings, all of which has been inserted by the instruction of high celestial powers—showing the necessity for mankind avoiding the injuring of each other in life—thus shortening the period of their progress throughout the spheres, and hastening the period of their reaching eternal rest. The subject of the heavens being now completed, I beg to call the attention of the reader to other subjects of universal interest.

SECOND SERIES.

CHAPTER I.

REVELATIONS AS ANSWERS ON MYSTERIOUS SUBJECTS OF SPIRITUAL ASSERTIONS, MEDIUMS, &c.

Events which mortal man cannot explain
Are here reveal'd in just, but truthful strain.

SPIRITUAL.

THIS chapter, I am instructed, must be devoted to a series of questions and answers on important subjects, such as have hitherto been veiled in mystery, and proved to be beyond the power of man to unravel. Such mysteries being the forerunners of public curiosity and discussion, and which the newspapers and our eminent scientific members of different universities have allowed to pass into the abyss of conjecture. But, upon the completion of the last chapter, the same angel commanded me that a portion of the following pages should contain revelations on matters of a diversified character, and which, with the mysteries connected with them, had absorbed a vast amount of public attention. Therefore, in furtherance of my instructions for the first question, I supplicated the angel Gabriel, and asked as follows:—

Question (1).—Are the spiritual communications received through the means of table-rapping, and other signs, as described in different publications to be relied on?

Revelation from Gabriel.—Not in all cases: as the spirits who communicate in this manner are in the lowest ærial spheres, therefore, the truthfulness of their assertions depends upon the nature of the spirit who answers; and the minds of the persons who are present at the time of such manifestations.

Question (2).—If not truthful, why are they permitted to manifest themselves, and give manifestations ?

Answer.—Their appearance, by manifesting themselves under any circumstances, prepares the minds of men to receive intelligence and instruction from higher powers, and proves an existence in immortality.

Question (3).—Are the works published by Robert Owen calculated to do general good to society ?

Answer.—A good moral and instructive guide is there laid down for the people, but the spiritual assertions are generally of little avail, as to instructing man in their future state, as given in his works.

Question (4).—Are the assertions of the spirits, viz. the Duke of Kent, and others named by him in his work, truthful ?

Answer.—Some were truthful, but circumstances have since proved that others were delusive ; but the spirits themselves really and truly appeared as described by him.

Question (5).—Are the mediums all genuine who profess to possess the gift ?

Answer.—No. There are many impositions both on this and the other side of the Atlantic, which will shortly be discovered and exposed by the genuine, who will ultimately prevail.

Question (6).—How many kinds of mediums are there now in existence ?

Answer.—There are many, and many more will arise ; and thus convince the sceptic world of the reality of a spiritual existence.

Question (7).—Which are the mediums by which the most truthful information can be obtained ?

Answer.—These can be distinguished by the nature and character of the assertions upon the subjects to which they refer.

Question (8).—What class of spirits is best calculated to give truthful information ?

Answer.—Those who occupy the celestial spheres, through any medium where just and honest principles are observed, and where no prejudice exists in the minds of the parties present which will obstruct the congenial and holy influence of the spirits when they appear, as in such cases no answers can be obtained.

Question (9).—Are the aërial spirits permitted to give truthful information to circles of friends on public as well as private matters ?

Answer.—Before communicating with the spirits of departed friends, or others, it is necessary that all sceptic and materialist notions should be banished, and the spirits will then more visibly manifest themselves; but where there is prejudice, or scepticism, mingled within the circle, lower and more evil spirits will appear; and thus cause the answers to be delusive, which would otherwise be truthful.

Question (10).—By what manner have the most important spiritual revelations hitherto been made?

Answer.—By means of the scroll in vision and in trance, and through the Crystal, which would become more general if properly sought after, and which will shortly be thoroughly known.

Question (11).—What are the proper means to be used for obtaining communications from the scroll, as above described, through the different mediums?

Answer.—A combination of desires to do good to mankind in general, with harmony of feeling in the circle for the objects required, with humble prayer and supplication in desire for such object, and the scroll will then appear to the mediums present.

Question (12).—Does the “Book of Knowledge,” published by me, contain suitable prayers to be used by the different mediums?

Answer.—These are specific rules of ancient origin, which may be used for that special purpose, as any other extempore prayer, couched in sacred language, will attain the same desired effect, for this and other mediums. As the mediums and manifestations become more general, the ancient rules may be laid aside.

Question (13).—Are the revelations published by me in the three series, “On the Causes and Results of the late War,” to be relied on?

Answer.—They were given by the highest celestial powers, commanded from on high, and experience will prove that they are truthful, though there are unwarrantable and unauthorized assertions contained in other portions of the pages which are incorrect; but the spiritual assertions are truthful.

Question (14).—What are the unauthorized and unwarrantable assertions made use of in the above works?

Answer.—In affixing the period when the calamities should begin and cease, and declaring that every generation and all nations of mankind should suffer God’s wrath before the establishment of Christ’s kingdom.

Question (15).—Is the "People's Guide," published by me, calculated to do good, and in accordance with Divine will?

Answer.—This work contains revelations from the highest celestial powers, and revealed truths, which all men will ultimately experience, and other truths which all men have experienced; and has, therefore, been commanded to be spread abroad, that the people may be prepared for the change that is coming.

Question (16).—My celestial guardian informed me that the above works, when complete in their writing, were in accordance with his instructions from the higher powers and Divine will. How is it there are unwarrantable and unauthorized assertions therein?

Answer.—You were drawn from the subject, and instructions given you by the unconnected periods of your sittings, and listened to worldly tuition, instead of spiritual inspiration; hence the errors alluded to, although the revelations are correct, and the matter suitable, as your guardian informed you.

Question (17).—Is the present work written strictly according to celestial instructions; and are the revelations therein contained strictly truthful, and calculated to promote the welfare and interest of mankind in general?

Answer.—I have before declared that these revelations, aërial and celestial, were given by command of the highest powers, and are, therefore, truthful and instructive, as all must prove; and by adhering to our instructions, the remaining pages shall be, in like manner, instructive and true.

Question (18).—Are the maps of the spheres of heaven, as drawn by the medium in Coventry, as described in the "Spiritual Telegraph" for July, forwarded to me from the publisher in June, 1856, correct and truthfully described?

Answer.—The maps themselves are truthful emblems of the positions and spheres of the heavens; but incorrect explanations and interpretations are given thereto. Still the maps prove the existence of spiritual intelligence, and the high source by which the medium is actuated in receiving spiritual communications, both by scroll and otherwise; and, as time progresses, development will be more thoroughly and plainly distinguished in the different mediums.

Question (19).—Is the gift of healing and restoring the afflicted, a genuine spiritual gift to be relied upon, by the laying on of hands?

Answer.—This gift has existed in all ages, and was entrusted to the true followers of Christ and His Apostles, and it is now fast spreading, and will ultimately become general, and return to that church when thoroughly established; but there is much imposition and delusion now existing, but the genuine alone stands the test of proof.

Question (20).—Are there other genuine mediums through whom prescriptions for the cure of disease are given by spiritual revelation?

Answer.—There are numerous healing mediums whose genuineness can be discovered by the result of their assertions, when adhered to; and the spurious can be detected by the same means.

Question (21).—Can all diseases be healed by the genuine mediums?

Answer.—In the days of old, by laying on of hands, and other spiritual gifts, by faith in Christ, the dumb were made to speak; the lame to walk erect; the leprosy cleansed; the blind made to see; and the sick told to arise, and forthwith took up their bed and walked; and the time is at hand when these signs shall again manifest themselves in the public streets; for hath not the Redeemer said, that by faith in Him, and brotherly love and affection one to another, even mountains should move in obedience; but, without faith, no man is worthy of the gift, or the blessings resulting therefrom. Therefore, be assured, there are healing powers in the faithful and true followers of Christ; while others are permitted to possess this gift for a time, for a just and wise end, that all men may see and learn the Divine wisdom of God.

Question (22).—What are the causes which make the public generally reject spiritual communications?

Answer.—They have imbibed a feeling of doubt and hatred against all mysteries, from the early tuition of their rulers, and frequent imposition arising from the consequences of truth being unprotected; and imposition thereby gaining the ascendancy, which by truth being cherished and protected, would have been erased; and thus the people are kept in ignorance of their real condition, thereby submitting to worldly laws which keep them in bondage, and rejecting the sacred truths which would lead them to happiness, peace, and contentment in this world, without fear of everlasting punishment in the

world to come. But these erroneous and superstitious notions will speedily vanish, and the people will then learn and understand their rights and privileges, and God's glory will shine forth in all its purity and righteousness, and welcome the approach of the coming happy millennium.

Question (23).—Is mesmeric or magnetic influence sanctioned by Divine power as a medium for healing the sick; or for visions on spiritual subjects while in the mesmeric trance?

Answer.—Cures of many external and internal diseases are effected by this influence, when it is exercised with judgment and discretion, and where the influence of the healthy person is sufficient to thoroughly control the afflicted. But all persons or diseases cannot be cured by this or any other spiritual means, though the required remedy may be administered by the spirits; still the life of the individual is in the hands of Him who gave it, and must close at its allotted time. So also, there are truthful visions given through the mesmeric trance; but there is also much imposition practised under this head, but it can easily be detected and exposed.

The above revelations, given by the highest celestial angel with whom man can communicate, are fraught with such striking assertions that they cannot fail to impress the minds of the most sceptic unbeliever with their truthfulness as to the reality of an existence in a spiritual world; for the questions being the result of spiritual suggestions, were asked with the humble sincerity that the answers might be instructive, and thus prevent any delusions which might lead people astray, by purporting to come from spirits whether good or evil. The angel Gabriel declares, that even the lowest and most wicked spirits which appear, are sent to prepare the minds of man for higher and holier intelligence. Their appearance, though evil, and their assertions delusive, yet prove the fact of spiritual existence; and, even table-rapping mediums are genuine in *some* instances; although there are impositions, which are, however, easily detected. They also prove that there are many genuine healing mediums, and that there are imposi-

ons amongst them ; but their works prove them, and they succeed or fall accordingly. So with all other mediums, there are the same imitations, which ultimately end, and merit the same results ; all proving the ruthfulness of an hereafter existence in immortality. With respect to the conduct to be observed by persons before communion with any class of spirits, the answer to the question upon that subject is beautifully explicit, truthful, and reasonable. So are all the answers relative to different mediums, and the manner of receiving spiritual communications, which state that The Scroll is the most sacred, and would become more general, if properly sought for, by the means there laid down. While, in reference to Mr. Robert Owen's works, the angel Gabriel declares that a good moral and instructive guide to the people is there laid down ; but the spiritual assertions contain little instruction to the people, which are given in his works ; still he declares that the spirits really did manifest themselves as therein described, and this again proves the fact of a spiritual existence ; and the assertions of this untiring and trustworthy medium, who has for many years endeavoured to do public good. The said revelations confirm the assertions of the Coventry medium, respecting the maps and position of the heavens ; although the explanation and description of the several spheres were incorrect, arising from want of further knowledge. But even so, the medium itself is proved to be great and good, receiving communications by the scroll from a high power, which will shortly be more developed. In reference to my own works : first, the "Book of Knowledge," Gabriel declares has ancient rules, which as spiritual manifestations increase, can be laid aside ; as devout extemporary prayers will have the desired result for *all* mediums where the object sought to be learned is pure and just. With regard to the revelations contained in my three series on the war, the same angel declares that they are truthful, which time will ultimately prove ; but that the other matter in their pages

contains unwarrantable expressions, such as *fixed periods*, &c., which arose from causes therein explained, and which I assure my readers was unintentionally inserted on my part. I am commanded to insert the answers concerning them as on all other questions, as they appeared, and I have done so impartially; and the assertions of Gabriel thoroughly confirm the said revelations. The subject contained in the "People's Guide," another of my pamphlets, is proved by the same angel to be of great importance and instruction to man, and the crystal is acknowledged by him to be a genuine and sacred medium. While the answers on mesmeric influence and the healing by laying on of hands, and all other subjects upon which they are given, are so beautiful and explicit in themselves, carrying with them sacred proofs of the existence of spiritual agency, that they require no further illustration. Thus far, having completed the inquiries into the nature of the various mediums according to the instruction received; the next subject will be a further development of mysteries in connexion with human existence; the result of which will be seen in the next chapter*.

* The following interesting reply to a question upon the subject of aerial spirits was recently given by the celestial guardian of a correspondent, with whose consent it is published.—"Behold! and regard the instruction hereunder given. You may select any departed spirit on whom you could rely whilst living, and he will be empowered to give you truthful information on all things with which a knowledge whereof he is entrusted; but no spirit in the aerial spheres can give truthful information without permission from the powers which control them. If information be given at their own will, by spirits indiscriminately selected from the first sphere, they are worldly, and their assertions are liable to prove worldly and delusive in accordance with their nature: but the spirits of virtuous living persons will give information corresponding with the virtue of their lives when living." This reply may be useful for persons who have crystals in their possession. A similar reply has recently been given respecting the work called "Cahagnet's Spiritual Telegraph."

CHAPTER II.

FURTHER REVELATIONS ON THE MYSTERIES IN CONNEXION WITH THE EXISTENCE AND SUFFERINGS OF THE HUMAN RACE IN MORTAL LIFE, AND IN IMMORTALITY.

Thus the Eternal God to man makes known
His wond'rous works and laws, that they may learn.

SPIRITUAL.

As there are numerous incidents in connexion with the lives of the human race, on account of their diversification in character, disposition, and temperament, I have received instructions that, in consequence thereof, the mode of suffering in the next world may not be understood by all, as it is here explained, only mentioning that all must suffer for their deeds done in the flesh; and as there are many persons who have lived to great ages, and who have spent one portion of their lives in all the follies and vices of the world, and the other portion in adhering strictly to the rules of a virtuous and moral life in some instances, the former part, and in others the latter part of their lives have exhibited this virtuous distinction, still, no explanation is given as to whether these persons suffer for their evil acts committed *before* their conversion to morality, or whether they suffer the whole time without experiencing any mitigation of their sufferings through the conversion in the latter portion of their lives. So, likewise, there is no explanation as to the mode of suffering of the persons whose latter period of life was spent in vice from one portion of their existence to the end of their days. In another instance, there are persons who have committed gross injuries to their fellow-creatures whilst living, after which they, having seen their errors, make suitable reparation to the injured parties, who openly and candidly, from their inmost souls, *forgive* the injuries; and, it being stated in the experience of the

spirits in the atmosphere, that the punishments consist of the reproaches of those whom they had injured in life, it is necessary that, as a further instruction to man, a fuller explanation should be given, and upon consulting the angel Gabriel for instructions on these important points, he informed me that the present chapter must be devoted to revelations upon this subject. I, accordingly, supplicated in the usual way, and asked the following series of questions, and which, from the answers given thereto, I feel certain will be of great importance to man :—

Question (1).—Does the person who leads the early part of his life in sin and wickedness, and then becomes converted to religion, virtue, and morality, suffer equally with him whose whole life was spent in wickedness ; or does his conversion mitigate his punishment in immortality ?

Gabriel's Answers.—Behold ! mankind are rewarded according to their acts ; and, therefore, can only suffer for the sins they commit, while every good and virtuous act merits and meets its dues in immortality ; and, therefore, the more charitable, virtuous, and morally is the life of man, the shorter is the period of his suffering while passing through the spheres of immortality. For the Lord is just, and deals justly with His creatures.

Question (2).—If one person injures another in mortal life, and that injury be forgiven by the person who is so injured, will the individual by whom the injury has been inflicted have to suffer the taunts and reproaches of the injured person when they both meet in the spheres of immortality ?

Answer.—The human race are all God's creatures, and have no power but that which is given them from on high ; and though they may inflict or experience injuries one from another whilst upon the earth, and punish or forgive for the same ; yet each must answer and suffer for their transgressions in the world to come ; though true penitence and contrition are always accepted by our merciful Creator.

Question (3).—Are we to understand, that after true repentance in this world for any injury or crime which we may have committed, without repenting of all other sins, we shall still suffer for the crime so repented of ?

Answer.—Behold! I have already been commanded to declare that all must suffer according to their deeds, and anything less than true repentance is hypocrisy, and though he who received the injury in the world may forgive it, yet the act is committed, and to repent for one crime is blackening the others with deeper hues. Therefore, true repentance is necessary, as hypocrisy is an abomination to the Lord, and he who outwardly repents and avoids the wrath of those whom he has injured, adds to his misery in the world to come. While he who truly repents of all his transgressions insures the forgiveness of his neighbour in this world, with the bountiful compassion and forgiveness of his Heavenly Father and merciful Creator of all in the world to come.

Question (4).—Are we to understand from the preceding answer, that if a man leads his whole life in wickedness and vice, and truly repents for all his transgressions at the eleventh hour, will he escape from suffering in the spheres of immortality?

Answer.—Behold! were such the case there would be no just reward for the good and virtuous. Man must suffer for the sins committed in the flesh. But, again, I declare that true repentance decreases the amount and period of suffering after death.

Question (5).—Is the suffering of him who has been driven to the commission of crime by oppression or want equal in the next world to that of him who commits crime to satisfy worldly lust, ambition, or revenge?

Answer.—Oppression is the cause of all crime against the laws of God and man; and yet he who commits crime, from whatever cause, knoweth that it is sinful; and, therefore, God will punish for the acts committed against his Divine Laws; and He will also punish those who institute worldly laws, and thereby plunge His people into the commission of acts which would otherwise have been avoided. So that, all wickedness being the result of man's institutions, all must suffer according to their deeds, but their period and punishment will be diminished in accordance with the decreased enormity of their worldly sins.

Question (6).—Are the sins and acts of disobedience which children commit to be accounted for by the children; or will their spirits suffer in the world to come, in like manner with those of riper years?

Answer.—It is ordained by heaven that spirits should administer knowledge and instruction to man ; and though such spirits may be evil, yet they have passed the solemn ordeal of death, and can, therefore, speak of immortality, hitherto unknown to mortal man ; and although they are empowered to give instruction and warnings, when sought after by proper means, it is displeasing to the higher powers that they should be interrogated to give answers gratifying to idle curiosity, or satisfying to the gain and ambition of men. And thus it is, that when interrogated for this purpose, the higher powers are withdrawn, leaving the spirits so questioned to their own nature, which being evil, the answers prove delusive or worthless.

Question (13).—Did Dr. Dee really and truly cause to be raised the spirit of a female as described in his works ?

Answer.—The spirit really appeared ; but as the revelations received from it were endeavoured to be used for worldly gain, they proved to be, though truthful, yet of no avail ; as, in like manner, in many other respects he experienced delusions.

Question (14).—Is the astrological science which he and many others then and now profess to understand, and to foretel future events thereby, to be generally relied upon ?

Answer.—Behold ! the heavenly bodies in the firmament are the monitors of the earth, and although not generally understood, their influence, when well studied, forms a truthful guide and instruction in the knowledge of forthcoming and even past events. But the periods of such events are miscalculated by the ignorance of the persons of the real magnetic influence of the different bodies, which, however, as time progresses will become more known ; and thus truthful knowledge with precision will result by learning their actual attributes ; but, when this is known, more direct information will be within the reach of the human race ; although, at present, truthful outlines may be discovered by perseverance and study.

Question (15).—Are those persons who profess to have power to injure their fellow-creatures, by the assistance of spiritual agency, by models, spells, &c., as described in certain works, really gifted with power to do so ?

Answer.—No. Were this the case two-thirds of the population would be suffering from deformity, or deprived of life ; for, were this

power entrusted to man, worldly laws and institutions would have been overthrown before the appointed time of God. And did any person possess this power as an art or science, it would be wrung from him by wealth, fraud, or murder, and speedily spread; so that none could exist in safety. Therefore, I am commanded to declare, that from henceforth such thoughts may be banished from the breasts of all, and he who asserts to have the possession of this power is a hypocrite, and will suffer accordingly; and men should shun him as though the words he spoke fell upon them as coals of fire, leaving him to the bitter reflection and burning of his or their own inward conscience.

Question (16).—For what purpose are the books and instructions for working these evil magical spells permitted to exist?

Answer.—They were invented by the craft or ingenuity of man for gain; and the mysteries which are contained therein are beyond even the comprehension of their authors, who state they are written for the learned only, it being useless to throw pearls to swine; and thus they are handed down from generation to generation; while all who possess them profess to a thorough knowledge of them; and thus the unwary and superstitious are made the dupes of craft and avarice, which ultimately sinks them in the pit they have made for others. And thus, again, the evil has been permitted to exist without any evil, however, resulting therefrom, but the plunder of those who are willing to pay for being plundered, and who reject the holy idea of truth and justice. So that evil, in all its forms, is permitted to exist that the good may shine forth in all its glory. But the age of superstition is fast drawing to a close, when all will be instructed in the one great school of religious harmony and brotherly love.

Question (17).—Can any useful instruction be gleaned by the study or perusal of any of the works on magic as above?

Answer.—No. They induce men to the commission of crime by fraud and plunder on their fellow-creatures, which is displeasing to God, and unlawful amongst men; and which, without a knowledge how to proceed, as given in the said works, would be avoided.

Question (18).—Is there any further question relative to any of the above subjects necessary to be asked?

Answer.—As a guide and instruction to man on all subjects of this

nature, the above revelations are sufficient, as the next chapter must be devoted to mysteries enwrapped in the dark vortex of worldly conjecture.

Since the issue of the first portion of this work, many persons have suggested to me, as to what measure of punishment was experienced after death by those persons who had spent part of their lives in conformity to the christian doctrines, as taught upon the earth; or whether those whose early or latter portion of life was wicked only, suffered the same as those whose whole lives were sinful and wicked. Beautifully has the angel Gabriel explained this important matter in the revelations given upon that subject. So, in reference to children who die in early life, he has plainly described the nature of their suffering, and the short continuation therein. While he exhorts parents to love and instruct their children in the ways and fear of God, and thus avoid the taunts and reproaches they will otherwise receive at their hands. At the same time, commanding children to honor and obey parents, and listen to the wise teachings of any whose superior years command their attention and respect; and so escape the punishment awarded to the negligent and disobedient while passing through the spheres of immortality. He also shows that, as soon as they know right from wrong, they are accountable for their acts, and are considered as children only up to their twelfth year; and, therefore, he declares, that in reference to the form of *baptism*, godfathers or godmothers cannot be responsible for the acts of the children for whom they pledge themselves; neither are their promises kept, of which many proofs are before our eyes. The angel declares, that this is a *worldly* form, and is not recognised by heaven; and is, therefore, one of the abuses which has found its way into the church; and as the child has no knowledge of the transaction, it is of no real service to it. But the form of baptism, as performed by St. John, and mentioned in Holy Writ, on persons who have truly repented

of all their sins is good in the sight of Heaven, if done by a righteously living man, as by cleansing with water the body is made clean, and the sins being first repented of, cleanliness and godliness go hand in hand. Nor will the forgiveness of injury by those whom we injured in life be forgiven by Heaven, unless *all* our transgressions be repented of. Any thing less than this is hypocrisy, which is an abomination to the Lord, and we must suffer accordingly. The angel Gabriel next bears testimony as to the actual appearance at times of the spirits of departed friends, declaring that they are ordained by Heaven to administer warnings and tokens; and why they are not more generally seen and acknowledged. Declaring also that their voluntary assertions are truthful, being the commands from on high. But, if interrogated for gain or worldly curiosity, the higher powers leave them to their own nature, which, being evil, their answers prove delusive, and the influence arising from the combined prejudice of men in general retards the spirits from manifesting themselves more openly to the human race, though it is their desire to do so, but, at present, they are only permitted in special cases. Although doubt and discredit have been privately and publicly exhibited as to the reality of man being empowered *to raise spirits*, for any purpose; yet this holy angel declares that the spirit of a female really *did* appear, as Dr. Dee describes in his works*; but, although she answered questions, they being to satisfy worldly curiosity, for the sake of gain, proved of no avail. Many other delusions have arisen in a similar manner; still proving, however, the main object, viz. The reality of a spiritual existence. The angel also declares, as to the ancient and noble Science of Astrology, although not at present perfectly understood, on account of the peculiar magnetic influence of the several orbs, that these heavenly bodies *are* the monitors of the earth, by

* The reader will find an account of this affair, with an engraving, in Dr. Sibly's "Illustration of Astrology"—a book which contains much curious matter, as does also his "Key to Physic."

a thorough knowledge and understanding of which, past, present, and future events can be traced. But, lacking this knowledge, periods of events are occasionally miscalculated, and delusions result therefrom. Still, even now, with perseverance and study, sufficient knowledge can be gleaned from their movements and influences to trace out forthcoming events with tolerable precision; and, as time progresses, a more thorough knowledge will develop itself; so that the well learned in these matters will be able to trace with precision all events in the experience of men, both of private and public interest. When this knowledge shall be so developed, mankind will then be blessed with a more direct communication, by which they will learn to shrink from the follies and vices of worldly life, and thereby escape that suffering which awaits them in the present days in the spheres of immortality. In reference to the assertions made by men in the past and present age, as to their having power to inflict injuries upon their fellow-creatures, by means of diabolical *magic*, as laid down in certain books for that purpose, by the casting of images, and baptizing them in the names of the persons they wish to injure, with many other diabolical spells named in such works, the angel Gabriel declares, that, if God permitted this, two-thirds of the population would become deformed, or deprived of life, and human authority would be set at defiance. If any man had possessed this power, it would have been wrenched from him by some of the means alluded to, and the secret spread, till no one would be in safety, if art or science were connected with it; and God is too just and good to endow His creatures with such unholy and unjust power: and, with regard to the books containing these diabolical and fraudulent instructions, there are thousands of proofs in existence that the revelation on this subject is just and truthful. *The evil is permitted to show forth the good**; and these works serve

* This frequently occurs in worldly affairs, justifying the proverb, that, "out of evil cometh good."—This principle is admitted by the author of the "Vestiges of Creation," who argues that, in such cases, the redress is in reserve, although not apparent until experienced.

to plunder those whose superstitious ignorance rejects truth and justice; but the age of superstition is fast drawing to a close, when all shall be instructed in the universal school of harmony and brotherly love, and so be fitted for the reception of their Saviour and King. Having thus far proceeded with the unravelling of mysteries, by the aid of the celestial spirit Gabriel, the next chapter will be devoted to the unravelling of mysteries of more public interest; and I, therefore, beg the attention of the reader to its perusal.

CHAPTER III.

FURTHER REVELATIONS ON IMPORTANT EVENTS FROM THE ANGEL GABRIEL.

Though myst'ries are conceal'd from mortal eyes,
Their end is providential, just, and wise.

SPIRITUAL.

THE ensuing chapter will contain a series of questions relative to matters which have been enwrapped in mystery, and which have hitherto baffled man's ingenuity to unravel; and on being commanded to ask such questions as might be of interest, instruction, or importance to man, by having them answered from a source which I believe to be too high and holy to utter falsehood, I supplicated that the angel Gabriel would reveal answers to the following questions, when, upon his appearance, I asked as follows:—

Question (1).—Are celestial or aërial spirits empowered to answer questions on scientific matters of any kind?

Answer.—Only when it concerns the present or future welfare of man, though aërial spirits are empowered to speak professionally of that which they understand whilst existing upon the earth; but aërials or celestials have no power to speak or reveal any thing, but by permission.

Question (2).—As much controversy and argument have existed amongst learned and scientific men in reference to the rotation of the Moon ; are you empowered to give any accurate information upon the subject ?

Answer.—Behold ! Although, I Gabriel, rule over all the spiritual beings who inhabit the spheres of this planet or heaven, yet I have no power to speak as to its motion. It derives this power from Him who governeth all ; and, as it cannot be of real interest or importance to the human race in the promotion of their worldly happiness and comfort, I am commanded to declare that these are subjects which must ever remain in mystery, as our Great and Merciful Creator alone knoweth the causes and results of all His handy-works.

Question (3).—Is Sir John Franklin, who undertook an expedition to the Arctic Regions for the purpose of discovering the north-western passage of the Polar Regions, living or dead ?

Answer.—Behold ! This man has long since perished by cold, hunger, and exhaustion, while others have shared a similar fate ; and in a future chapter, he, himself, will be commanded to appear in the spirit, and give confirmation of these assertions in his own words.

Question (4).—Was William Palmer, who was recently executed at Stafford, for the poisoning of Mr. John Parsons Cook, by strychnine, really guilty or not ?

Answer.—Behold ! This man will be commanded to appear in the spirit, and give a truthful statement personally as to whether his accusation were just or otherwise, that the world may no longer be kept in ignorance thereof.

Question (5).—In what sphere is the spirit of Franklin to be found ?

Answer.—The spirit of this man is now in the progressive circles of the atmospheric regions.

Question (6).—Is the spirit of William Palmer in the same part of the atmospheric regions as Saville, Rush, and others ?

Answer.—No. He yet hovers in the atmosphere about the scenes of his worldly life ; not having yet passed the first boundary of the spheres.

Question (7).—Have the Duke of Kent and the other spirits, named by Robert Owen in his works, yet left the atmospheric regions ?

Answer.—No. Nor have they yet reached the highest circles in that sphere ; but are still undergoing progressive purification.

Question (8).—Can any of the above-named spirits give me any important information or instruction to be inserted in this work ?

Answer.—With the exception of the first named two, no further information can be gleaned from these spirits than that which has been given from other spirits in the atmospheric regions.

Question (9).—Is there any other mystery upon which information can be given, which will prove of service or instruction to man ?

Answer.—All the mysteries of importance which man has hitherto been kept in ignorance of are now explained, and which you will find will occupy sufficient space in the compilation of your work, with the two additional chapters as named above.

It appears by these revelations that there are only two important subjects buried in mystery, which for public good are necessary to be revealed. Upon the absorbing subject, referring to the rotation of the Moon upon its axis, to which public attention has been lately attracted, Gabriel declares that, although he is the chief ruler and governor of *that planet*, he has not power to give any information respecting its revolutionary progress. Nor have the celestial or aërial spirits power to give information upon any of these scientific mysteries; though the aërials can speak scientifically of things which they understood whilst in mortal existence. While either kind of spirits is at times permitted to give information on all matters calculated to promote the welfare and interest of mankind. But, as no real benefit can be derived by the dissolving of this mystery, the angel Gabriel declares that it is a subject which must remain concealed from the inhabitants of the earth, as no one, but the Great Creator Himself, knoweth the causes or results of His handy-works*. In reference to the subject of the long absence of Sir John Franklin, positively does that celestial angel declare that this heroic adventurer has long since perished by exhaustion from cold and hunger; while others of his crew have shared the

* The rational employment of the intellectual powers in endeavouring to unravel scientific mysteries is not forbidden by the above revelation.

same fate; and in proof of this angel's assertions, he declares that the spirit of this unfortunate and heroic man will be commanded to appear and state the particulars necessary to be inserted in a future chapter, and thus prove to the world by demonstrative facts, the solemn and important truthfulness of spiritual assertions. So, on the other important question, which has absorbed and excited so much public and private attention and controversy, as to whether William Palmer was really guilty or not of the crime for which he suffered; although Gabriel does not answer the question himself definitely, yet he declares that the spirit of Palmer will be commanded to appear, and give the desired information in truthful language; and thus set the minds of those who are interested at rest. The result of which inquiry will also be given in a succeeding chapter. It is also clear that he has not yet entered the spheres of progressive punishment; he not having yet left the scenes of his material existence. Therefore, in accordance with the assertions of other spirits, he remains in fearful anticipation of the future; the particulars of which we shall learn from his own words. The spirit of Franklin *has* passed the first boundary, and is undergoing purification. So, in like manner, with the Duke of Kent, and other spirits who have communicated with Mr. R. Owen and others; from none of whom Gabriel declares, I can learn anything more important than what has already been given from other spirits who inhabit this sphere. Still, all the assertions of Gabriel and the other celestial spirits who have given revelations for this work, prove beyond all doubt, the reality of spiritual existence; and that there are other genuine mediums who commune with spirits; and although some of the spirits may be of an inferior class, and of evil nature, it is sufficient to prove that spirits of any class *exist*. By the perusal of this work the reader may learn how to distinguish the evil from the good, and why it is that delusive information has been

sent forth; for the information itself, although worthless, and in some instances untrue, in consequence of being obtained from evil spirits, does not lead to the inference that the mediums *themselves* are the fabricators of the delusions. For we can find daily in material life, that ourselves or any other person may be deceived by fraud or falsehood, even from a living material man, and yet no one can deny his real existence. No wonder then that evil spirits will give false assertions, where they have power to do so, without fear of detection or punishment from those whom they deceive. A living man or woman, generally, will shrink at telling a falsehood; while few would swear to one under any circumstances. But I have proved, by experience, that an aërial or evil spirit of a low grade will stand firm before you and tell a palpable lie; and if again interrogated, would not scruple at telling twenty other lies to hide it. When you have found out the delusion, what satisfaction or recompense can you get from him? Why, in the material world you may console yourself by temporary satisfaction or revenge, by chastisement or exposure. But *the spirit* who does this will do it again, and, after all, leave you in the lurch, unless one particular caution be observed, that is, the administration of the oath as given in the third chapter of this work. Even then there are spirits in the lower regions under Corbynn on whom this oath makes but little impression. The celestial spirits, on all subjects over which they have power, will give plain and truthful information; and where they have not power to speak truly, they remain silent; while the aërials will always tell you something. Whether right or wrong, they do not appear to have any hesitation, where the circle is formed agreeable to them. These assertions all genuine mediums must candidly acknowledge from their own experience. But, even this, as before remarked, proves the same important object; and that, however varied the spiritual assertions may be, through the different mediums, the

general tenour bears upon the same point. So that the diversification is proved to arise through the peculiarities of the different classes of spirits, and the capacity, or development of intellect, or understandings of the different mediums; none of which, however, should be doubted, ridiculed, or repudiated *without being thoroughly tested*. This concludes the chapters of celestial revelations on mysteries of public interest; and, as the ensuing chapter will contain a revelation from a departed spirit, I refer the reader thereto for its contents*.

* The answers to the questions in this series of the work tend to confirm the veracity of statements made as to certain spiritual manifestations alleged to have occurred recently in the neighbourhood of London. The subject (as some readers may remember) was discussed in the "Morning Advertiser," during the autumn of the year 1855; when several interesting letters were published; one of which, signed "Verax," has been reprinted in the first number of the "Spiritual Herald." In the summer of 1855, an American trance medium, Miss E. Jay, appeared publicly, upon several occasions, in the Metropolis, and for several consecutive hours, this medium exhibited her truly remarkable power of oratory when in the trance state, answering various questions, &c. But, it may be doubted whether her talent was fully appreciated in this country. It would seem from an article in "Household Words," (vol. xi, page 513), that this lady also *sang* when in the trance state: "Her voice was wonderfully clear and sweet. She confined herself to no words nor tune, but sang in a sort of inspiration, ranging from an alto tone as high as B flat."

CHAPTER IV.

REVELATION FROM THE SPIRIT OF SIR JOHN FRANKLIN.

'Midst ice and snow, and chilly blast
 We in frozen regions roam :
 In desolation all were cast,
 Far away from happy home.
 Bereft of ev'ry earthly friend,
 We in icebound caverns lie ;
 No one to cheer, or succour lend,—
 Cold, exhausted, thus we die.

SPIRITUAL.

FOR the last few years great excitement has at times prevailed in different parts of Europe and in America, as to the protracted absence of Sir John Franklin, who, it will be remembered, a few years since, undertook an expedition to the Arctic regions, the exact purpose of which was published in all the journals of the day, when the enterprize was embarked upon. But, after a seasonable period had elapsed, and his return daily expected, and yet no tidings of truth come to light concerning him, much excitement prevailed throughout the whole land; the result of which was, that the government fitted out other vessels, which were sent in search of the lost vessel and crew, with positive orders to leave no means possible of accomplishment to be untried in discovering some traces of the missing party. A vessel left England accordingly, and proceeded to the Polar seas, where they endured great hardships from the floating ice, and were afterwards frozen in, where they remained for several months, during which period several visits were made to the neighbouring shores, amidst trying hardships and exposure to the intense cold, and the ferocious Polar bears, and in surmounting such dangers they had great difficulty. Thus, several months were spent, in which time all the inlets and islands skirted by these frozen oceans were searched,

but in vain. No traces of the vessel or any thing which served as a sign or landmark denoting the presence of any human being ever having been there were discovered; and thus, after a protracted absence, the vessel returned to England without gleaning a single clue as to the whereabouts of the missing party. The United States of America have followed the same example with a similar result. Lady Franklin, the devoted wife of the missing hero, went on the same errand a long journey, to inspect a vessel fitted out for the purpose, and has expended much money and anxiety in the attempt to find the ships; but she was doomed to similar disappointment. Up to the present time no positively reliable information has been ascertained of his real fate, although in America and in this country several spirit mediums have obtained information respecting him; but some of the statements contradicting each other, *all* were doubted and repudiated as unworthy of reliance, although, generally, their testimony was to the effect—that he and his crew had perished: and the learned astrologer Zadkiel in his almanac, a few years since, published an answer from the spirit Orion, through Lady Blessington's crystal upon this subject*: and one person whom I know, well versed in spiritualism, wrote to the Admiralty, and offered to point out the actual spot where some of the remains of the vessel and the bones of the crew could be found; but, on learning that by spiritual agency this important discovery would be effected, the Admiralty refused to listen to or encourage anything in the form of spiritual manifestations. Thus, did red tape and prejudice prevent an important feature connected with the genuine character of spiritual agency from being put to the test. Time has since given apparent confirmation of the truth of what the spirits then said upon the subject, and as it is now almost passed into oblivion, except amongst the immediate friends of the absent parties, and as I have received

* See the almanacs published by this author for the year 1851-2, which contain much useful information connected with crystals.

instructions to ask questions on important mysteries, this subject was suggested to me by the spirits. Feeling anxious that the answer to such an important question should be truthful, I resolved to make the enquiry through the celestial powers, and accordingly asked the angel Gabriel the question, as given in the preceding chapter, where, in answer, he positively declares that this man *has perished* by cold and exhaustion, with others of his crew. But, that his spirit shall be commanded to appear, and relate the circumstances connected with his unfortunate end, and thus prove to the world that spiritual assertions can be relied upon. From the result of these enquiries and instructions, I again had recourse to the apparatus for the communion with aërial spirits, and then called upon the spirit of Sir John Franklin, that he might appear and reveal such things concerning the fate of himself, ship, and crew as might prove satisfactory to the people, and be in accordance with Divine Will. After the usual preliminaries necessary for the invocation of this class of spirits, and as soon as darkness cleared, the figure of a man appeared, attired in a long loose brown garment, similar in appearance to that of the Duke of Wellington, and so far as its outline could be observed, it appeared something below the middle stature, broadish set, and a face of an oval shape, tolerably well featured, and expressive of great intelligence, and who appeared about the middle age. In his hand he held a large scroll, in like manner with the other aërial spirits, but of larger size; and, on the completion of my interrogations, he partially unrolled the scroll, on the upper portion of which was written the following extraordinary revelation, in the form of a narrative, the scroll unrolling in regular order until all was copied, and which was as follows:—

Revelation.—“ I am the spirit of John Franklin, who left these shores on an expedition of discovery, the time and circumstances connected with which have been duly circulated in all the public journals, and

therefore the people are acquainted with the period of my departure, and the object of the undertaking. In the early part of the ensuing year we arrived safely off the coast of an island situate in the Arctic Seas, which island will ere long be made publicly known. Here we anchored; but, in consequence of the floating icebergs, great difficulty and danger were experienced. A few weeks later, we steered our course up a narrow channel, which lay before us, bounded on each side by massive reefs of ice, and through which rushed a strong current, which aided us through this passage, and at length we were again in open water, with land in sight in a northward direction. No apparent danger being immediately at hand, I continued in this situation for several weeks; as much sickness, arising from cold, had manifested itself amongst my crew, several of whom there found a watery grave. Two months later, and the winter season had now set in, and I ordered the vessel to be steered towards the land, before named; but was again compelled to cast anchor, in consequence of the projecting rocks and floating masses of ice which were carried by a strong current; dashing them furiously against the rocks with a noise that would baffle description. After remaining about a week in this position, the ice became one intense sheet, and we found ourselves frozen in on all sides; and after the short space of three days, we found that, on opening the ice to the water with a pickaxe, it was frozen to a thickness of more than three feet; so that all hopes of the vessel leaving were now banished for the present. I, therefore, directed those of the crew who were able to work, to pack up sails, ropes, and spars, and other available necessaries, with provisions for encampment; and at day-break the next morning we directed our steps over the ice towards the land, each man being well armed, and dragging with us heavy loads over the frozen surface. On our way several bears were shot, which proved of twofold service, in food and clothing; as I, not knowing how long our stay might be, resolved to prepare in time, and suffered nothing to be uselessly or wilfully wasted. We frequently visited the vessel during our encampment, and, the winter having been more severe than the previous one, the ice did not break up sufficiently in the ensuing year for us to depart, although we returned to the ship for that purpose. In the succeeding winter we endeavoured to proceed further up the straits, but could not go far, in consequence of the

floating ice, which shortly became again consolidated into one mass. Thus, another campaign was compelled to be endured under this intensely severe climate. After our re-encampment we searched the neighbouring mountains, though with difficulty, but no human being or habitation could be found. Fuel and food becoming scarce, mutinous conduct began to exhibit itself amongst the crew, until exhaustion made them too weak to offer violence to each other, till at length, all but five men, one officer, and myself, had fallen victims to the severity of the hardships and privations to which we were exposed. At length, the dawn of spring, even in that gloomy climate, was a comfort to the few survivors, when it made its appearance. And we again laboured incessantly and equally to remove back the stores to the ship, which, however, being so far, the task so laborious, and we so weak, proved a longer task than was anticipated. The ice had already begun to break up, and we knew that our situation was precarious; and having now removed all that we could not possibly do without, and when on our last journey from the encampment to the ship, having reached about half the distance, we observed, to our horror, that the ship was moving fast from us in a southerly direction; but were still too far off to apprehend our real position. The crashing of the ice, the howling of the wind, and the terrible roar of the water, which, we observed, was dashing the floating masses of ice with terrific fury against each other, were a sight and sound too appalling for description. And now the terrible reality of our position manifested itself unto us, with all its heart-sickening horrors. For the ice by which she was surrounded had separated, and the force of current was driving her rapidly before it, dashing her violently against the massive icebergs, which at every crash threatened her with destruction, which was her ultimate fate. With horror-stricken features we gazed upon each other, watching the dim outlines of the vessel as she gradually disappeared amidst the thick fog of that dismal atmosphere, which is so common in those icy regions, being closely compressed by water and horizon. At this moment our terrible position showed to us the reality of our own fearful situation; for all of service, both for food and warmth, had been re-embarked, with the exception of our arms, a few working tools, and the clothes we then wore; so that we were now destitute of every thing. Thus heart-broken we turned

our faces to the land, amidst the terrible crash of breaking ice, which assailed our ears on every side. At length, as if destitution was too feeble to punish us in the eyes of Heaven, the ice upon which we stood at that moment appeared to rise several feet, through the force of the disturbed waters beneath it, which were now visible in other parts; and with one dreadful crash, that portion upon which we were huddled together through fright and fear, separated, and was quickly following the rest of the masses which were driven by the current in opposition to us. Two of the party, however, succeeded in leaving the ice-raft upon which myself, and the officer before mentioned, and the other three remained, and found that we were going at a frightful speed, so that we soon lost sight of our two companions, of whose sufferings we learned no more. We continued without knowing in what direction we were going for three days, with but little sustenance of any kind; and on the night of the third day our floating ice-raft struck against the face of an apparent rock, and became immovably fixed. We endeavoured to climb this rock, but were a considerable time unsuccessful, the water dashing over us until the skins we had about us were, even at that period of the year, a mass of ice. At length, we succeeded in reaching the higher portion of this seeming rock, which, however, proved to be a mass of icebergs, which had lodged against the shore of a small island, near to which other islands could be seen at no great distance; and we accordingly found shelter in an icy cave, which had been formed by successive icebergs driven upon each other, and cemented by the sharp frosts; and, notwithstanding its cold and dismal appearance, we felt warmth in it unexperienced since the days of our solitary and terrible exile; and two of my companions, being reduced to such a feeble state, shortly expired upon the cold damp flooring of the cavern. I and my other companions left them, and endeavoured to find some sort of food or shelter on the island, but in vain. One of them falling sick and faint through exhaustion, dropped upon the way; and in a few minutes was pounced upon by three large grizzly looking monsters, or Polar bears. We endeavoured to run, but our weary limbs forbade their office; and the bears, as if satisfied with the prey they had thus seized, did not follow, or appear to notice us, but left us to endure what further misery was in store for us. On the succeeding night, still upon the island, we

fancied we saw a smoke or steam, ascending from the edge of one of the precipices, which are numerous on that spot. The officer, my last and only companion I had left, hastened with all the energy he possessed to the spot; and his weight being incautiously put upon the edge, for the purpose of ascertaining from whence the supposed smoke or steam came, it fell in, and he sank with it into the boiling waters beneath it. I heard one piercing shriek, but never saw him after. I was then left alone in this desolate place without food or friend, or without any means of subsistence. My mind was several times made up to follow my last and only friend down into that vortex which had so unhappily ended the career of my unfortunate companion. But hope came faintly to my mind, and I resolved to await with all the fortitude I was able to command, not knowing what Providence might in one hour bring forth. As the day broke I looked in vain for any traces of my friend; he had gone with the retiring waters beneath the accumulated masses of ice, which were forced into the hollow by the waters which beat against the rocks, by which means the seeming vapour or smoke had arisen; and thus he had sunk never to rise again. I again wandered to the icebound cavern in which my dead comrades were left; and to my horror I found only portions of their heads and their feet in their wooden soled boots, with the skins and garments which they wore torn to pieces, and the icy floor besmeared with blood. I felt fearful to stay, knowing that the bears must have found them, and would revisit the cave. But, being weary, exhausted, and spirit-broken, I seated myself, took out my pocket-book, examined the calendar, and found that that day was the 24th day of September, 1853. I then copied the date in another part of the book, replaced it in my pocket, and reclined upon the cold chilly ice, and being weary and worn out with fatigue and exhaustion I soon fell into that sleep from which I never awakened to mortal existence; and my body was devoured by the bears, in the manner as those above described. But, the two companions who were separated from us upon the ice, on leaving the encampment for the ship, at the onset of our last terrible adventure, are still living, and, at a short period hence, will return to England, and bear living testimony of all the assertions up to the period of our separation, when their own horrible experience will then be made public. This is all that I am commanded to declare, that the world may hereafter prove

* Sir J. S. died June 11th 1847

and acknowledge the reality of a spiritual existence, and the truthfulness of these assertions. And, if any further confirmation be necessary, on the publication of this horrible but truthful narrative, I am commanded to say that I shall be permitted to appear for that purpose, by command of the highest and holiest authority. Farewell."

This striking revelation was obtained in the presence of several persons, few of whom could help shedding tears, as each terrible event was successively related. Nothing more thrilling or heart-rending could be experienced than the hardships and privations to which Sir John Franklin and his crew were exposed in these cold and gloomy regions. When it is considered that the revelation has been given by the spirit of Sir John Franklin *himself*, by command of the higher powers, it is sufficient to banish all doubt as to its truthfulness; for the celestial powers, in the preceding chapter, declare that he and his crew had perished, but left the horrible sufferings for his own spirit to describe; and who in giving the description has used language which cannot fail to impress the minds of all with deep interest. It is impossible to imagine what their feelings must have been on reaching that part of the ice where they beheld their devoted vessel drifting from them with the velocity of a steam boat, with all they possessed on board, and beyond all human aid or skill to overtake or prevent. While gazing at the departure of their only hope, the ice upon which they stand severs itself from the rest, and is hurried off at the speed of lightning, amidst the crashing of ice and the roaring of wind and waters. *Two* out of their number, however, with a desperate effort, took refuge on the remaining ice, and were never more seen. Thus, Sir John Franklin and his four companions were driven by the force of that terrible current, peculiar to the Arctic Seas, for three successive days, exposed to horrible privations; and on the night of the third day their frail raft ended its wild course upon a mass of ice frozen to the shores of a small island, situated in those dark regions, on which the un-

fortunate adventurers ended their days. One devoured by bears; two others dying of exhaustion, and afterwards devoured by those monsters. Another falling from a precipice into an abyss, choked with the drifting ice, beneath which he vanished, and was never more seen. While, Franklin himself, the last survivor of these unfortunate adventurers, perished in the cavern, with the spectacle of the remains of his comrades before him, bereft of all his companions in sorrow and destitution of subsistence*. What must have been his horror at the heart-sickening sight just described. So bitter were his thoughts, and so appalling was his condition, that his strong but robust form worn out by exhaustion, sunk beneath the weight of calamities which then oppressed him; and reclining upon the cold ice, he slept the sleep of death, and his body became a prey to the monsters which had previously devoured three of his companions. These are his own words, and from the latter portion of the revelation it is evident that they will shortly be confirmed, as he there declares that the two who were separated from them upon the ice *are still living*, and will return to England in a short time as living proofs of what is here stated. When this important time arrives, who then will dare to doubt in the existence of spiritual agency? Until that period arrives, these assertions may be repudiated. But, from the manner in which the revelation is given, and the singular confirmation by the celestial powers, I cannot look upon it as a delusion, nor as the fabrications of an evil spirit personifying Sir John Franklin. The angel Gabriel's assertions prove to me the contrary; and the pointed and positive day and date of death, as given by the spirit himself in the revelation, carry with them

* The revelation was obtained during the summer of the year 1856, and it was shown to a correspondent, who visited Nottingham on the 26th day of July, in that year. More recently some doubt has arisen respecting one of Franklin's seamen, named Edward Couch. A question therefore was asked through the crystal, as to whether the man is living or dead, and the following reply was given through the angel Gabriel:—"Behold! I am commanded to declare, that this man perished by disease and debility, arising from destitution, before the party left their last encampment."

facts too weighty in themselves to leave room for doubt of their truthfulness. When the facts become generally known, and the remains of their bones, and remnants of clothing are discovered, who then shall say that spiritual communications cannot be relied upon? But I shall withhold all farther comment on this important subject for the present, and will leave the reader to peruse the horrible narrative with interest peculiar to the amount of anxiety he or she may feel in the matter; and to await with patient anxiety the arrival of these two individuals, who will be enabled to dissolve this important mystery, prove the truthfulness of these assertions, and set the subject at rest. Thus concluding this interesting chapter, I refer the reader to the next, which will be devoted to the unravelling of a mystery which has absorbed great public interest, and caused much anxiety and controversy, although of a widely different nature, as will be seen in the following pages:—

CHAPTER V.

REVELATION FROM THE SPIRIT OF WILLIAM PALMER, WHO
 WAS EXECUTED AT STAFFORD FOR THE MURDER OF
 MR. JOHN PARSONS COOK.

Oh guilt! thou monster! hideous in thy form,
 Thy fangs are buried deeply in my soul;
 Like as a vessel tossed upon the storm,
 I hurry to and fro, have no control,
 But seeking plunder; thus, from time to time
 I plunge my guilty soul headlong in crime.

SPIRITUAL.

THIS remarkable occurrence is so recent, that the public generally are acquainted with the varied circumstances connected with it; as the public journals largely circulated the opinions of a vast number of eminent professional gentlemen upon it, and circumstances went so far as to prove that Palmer was guilty of the crime for which he suffered; at least twelve jurymen of his

country pronounced him to be so, in defiance of the arguments which were brought forth to prove that the body after strict analyzation contained not one particle of the poison with which it was sworn life had been taken. As was generally believed at the time of the trial, the medical evidence in favour of the prisoner was as worthy of reliance as that for the prosecution, and, from the nature of the evidence so given, people were led to believe that the prisoner would be acquitted, which is still believed would have been the case had the summing up of the presiding judge been more impartially delivered. But his address to the jury was of a nature calculated to prejudice their minds, so that instead of trying the case solely by the evidence adduced for and against the prisoner, they seem to have been overawed by his over anxious desire for conviction, so that the man was to appearance tried by his speech, and actually sentenced in his mind before the jury had decided or returned into court. Be that as it may, it is not the object of this work to interfere with such proceedings; although it is hoped that capital punishment may be *entirely abolished*, particularly so where convictions are framed upon circumstantial evidence; for no matter, however conclusive it may be, where it is *circumstantial*, there is at least one fact wanting, and this was evidently the case in the prosecution of Palmer, in the particular instance for which he was indicted*. As much rumour has been abroad, some purporting that he was innocent, the generality, however, believing that he was guilty, and hearing the assertions of his brother, and those of the chaplain, with numerous other reports,

* It is satisfactory to know that only *two* executions have taken place in London during the past year, 1856. The public feeling against the punishment by death is gradually increasing, and many of the influential newspapers support this feeling. Juries also are becoming more and more reluctant to convict in cases where death will be the consequence of the verdict. It may, therefore, be fairly presumed that the grim gallows will, ere long, like the cruel "maiden," and "thumb-screw" of the olden time, be simply an object of curiosity, and cease to be an instrument of torture. At present, the presiding judge is frequently placed in a painful and difficult position, in cases of prisoners tried for murder, especially when the plea of insanity is set up as a defence.

none of which were sufficient to prove his guilt, or establish his innocence, I, to satisfy the public as to his real innocence or guilt, enquired of the angel Gabriel, as described in a preceding chapter, and though the answer was in nowise definite with respect to the question asked, yet Gabriel informed me that Palmer's spirit would be commanded to appear, and give truthful information upon the subject, as to his real innocence or guilt, to be inserted in a future chapter, that mankind may no longer be ignorant of this important subject. In pursuance of these instructions, I, at the conclusion of the last chapter, enquired of the celestial spirit for suitable lines as a heading for the chapter which will contain Palmer's assertions, when the extraordinary lines which appear at the head of this chapter, were given; and which had the effect of somewhat altering my opinion respecting Palmer, in consequence of the striking language contained in them. Accordingly I supplicated to Michael, that the spirit of the said William Palmer might appear, and give such information respecting his innocence or guilt as would allay the anxiety, and be interesting and instructive to mankind, so far as would be in accordance with Divine Will. When the darkness of the vision cleared off, to my surprise the figure of a man appeared, about the middle stature, of a worldly and gentlemanly appearance, his head uncovered, and exhibiting no signs whatever of a spiritual appearance, which greatly astonished me. His features regularly formed, wore a melancholy expression, and I gazed upon him with wonder, being unprepared for such a vision. He held no scroll, nor showed any symptoms of communication for some short time; till, at length, *another figure* appeared, adorned with loose bright robes, but did not permit me a full view. In one hand this figure held a scroll towards the spirit who first appeared, and again left my sight. The first figure held the scroll for some time without unrolling it, at length, unrolled it a small distance, and instantly closed it again; at that moment the bright figure *re-appeared*,

and the trembling hands of the first at once opened the scroll, and the bright figure again retired; and upon the scroll, which was then fully displayed, the following important revelation was written:—

Revelation.—"I am the spirit of William Palmer, who suffered the last penalty of worldly law on Saturday morning, the 14th of June, 1856, at the age of 31, and I have appeared by command of the highest powers to declare to the world, that not only am I guilty of taking the life of my friend, J. P. Cook, but five other individuals have also suffered slow but certain death at my hands, for the purpose of satisfying my lust for experiment, and grasping for that, for the want of which ruin was before me, for which I have suffered that which I am commanded to declare to the public is to enlightened nations a barbaric disgrace. These assertions I have been commanded to make, and mankind will shortly acknowledge their truthfulness. On passing from life to immortality, in the manner publicly described, I experienced those pangs which I have since learnt others have described. I have also heard the yells, groans, and shrieks, beyond the darkness; suffered the taunts and reproaches of my murdered victims; and am now dwelling in the atmosphere, around and near the scenes of my worldly existence; experiencing the bitter reproaches from the thoughts of those who are living, who suffered injury from me; and am still lingering in the most horrible suspense and anxiety, as to what is experienced beyond the darkness; with a continual and fearful anticipation of the future. Oh horrible! horrible! wretched misery! and terrible but mysterious immortality! I must now leave you. My victims haunt me! They are tearing me from your presence! Therefore, I must depart hence! But declare to the world that my guilt is sealed in heaven, and on earth. Farewell."

As the spirit uttered the latter words, contained in this revelation, he suddenly disappeared, as if torn from the spot. I assure my readers, that the solemn and pointed assertions awed and amazed me; for they are, without exception, the most pointed and positive confessions of guilt possible to be made; therefore, the career of this man has been diabolical. He not only

acknowledges the murder of Mr. Cook, but *five* other individuals, he declares, have perished at his hands; and thus he proves, that the report relative to the accusation of the murder of his wife and brother, and others, was not without foundation; notwithstanding the great exertion made by his friends in endeavouring to establish his innocence. In fact, the very acts of kindness which he exhibited in his manners branded him with blacker infamy, as this was the cloak under which he carried his schemes into effect. When it is considered to what profession he belonged, his conviction may place that generally highly respectable class, publicly, in a rather peculiar position. Under certain circumstances, who can say that he is safe under medical treatment? where rivalry, jealousy, or any other ill feeling, amongst the variety of circumstances, creating ill feeling in the minds of different individuals, exist, some of whom would not scruple to take life, or pay for its being taken, either in the profession, or out of it, if they were certain it could be taken without being detected. The case of Mr. Cook places all of us in a peculiar situation in this respect. Here is a man who died under symptoms sworn to be produced by strychnine, and yet one of the first chemical analysts of the day proves that, although strychnine was the cause of death, it could not be discovered in any part of the body, or in the blood. While other chemists swore that the one thousandth part of a grain could be discovered, if administered, even if the body was in a state of decomposition. So that, in either case, the public may be imposed upon, or even murdered by this deadly drug; and, if handled skilfully, it cannot be detected, as was proved in Cook's case. The spirit of Palmer candidly confesses to the murder, both of Cook and of others, by the same process; thus, persons should be careful how far they entrust their attendants indiscriminately with their pecuniary affairs, or other matters calculated to excite curiosity, interest, or dislike; for they might become the victims of the same scheme as

that practised upon Mr. Cook. In low circles of life no fear of detection need be apprehended. How singularly this revelation confirms the assertions given by the aerial spirits, in the early pages of this work, with respect to the yells and groans beyond the darkness; the reproaches of his murdered victims; the dreadful anticipation of the future; and the reproaches from the thoughts of those who are still living, and suffered injury at his hands; and his now being in the atmosphere, adjacent to the scenes of life, accounts for his appearance in his worldly form: not having passed the darkness, he has not entered on progressive punishment; therefore, has not received the appearance in which those spirits show themselves*. What his horror must be, on being torn from the vision by his victims, can be better imagined than described; but such are his words, and being given by command of the higher powers, let us be assured that they are truthful, and that he was guilty, although commanded to declare that his death was disgraceful to a civilized nation. Thus, it appears that, no matter however vile or wicked the spirit, when commanded by the higher powers, all are compelled to speak the truth. It also appears that, though the revelations were given from other spirits, several weeks prior to his execution, yet as soon as he had entered immortality, he was aware that the experience of death had been communicated by other spirits, which is confirmed by his revelation. This chapter concludes the revelations upon the dissolving of long hidden mysteries; and, the nature of the language in which the spirits of Franklin and of Palmer have given their testimony, can scarcely fail to impress the minds of all with its truthfulness. One important object, however, should be borne in mind; that, although the case of Palmer is beyond worldly investigation, whether his statement as made by his spirit be believed or not, all further hope of unravelling this mysterious case, except

* This revelation was obtained in the month of July, 1856.

as above, is ended: still, it is not so with Sir J. Franklin. For his spirit declares that, a short time hence, *living witnesses* will return to this country, and confirm his assertions*.

* The following remarkable paragraph appeared in "The Times," on 19th September, 1856, several months after the last mentioned revelation had been obtained: "Captain Penny, recently arrived at Aberdeen, says, that during the time he was in Hogarth's Sound, he was told by some natives that they had been in company with a number of Esquimaux, who had seen a long way off, in a north-west direction from Hogarth's Sound, a circular white tent erected on the ice. They had taken from it on their first visit some bright metal, and on their second visit, some moons afterwards, they had seen *two white men* in the tent. It was reported among the natives, that these and others had perished from hunger. Captain P. thinks this may refer to the same party from whom Dr. Rae had the silver spoons, &c., which identified the white men with Sir John Franklin and his party." The italics are not in the original. The subject is especially interesting at the present time, because a new expedition in search of Sir J. Franklin's exploring party is contemplated; and its propriety is sanctioned by the opinion of many scientific men, and of experienced naval officers. The original Franklin expedition sailed from Sheerness, on the 25th May, 1845.

END OF SECOND SERIES.

THIRD SERIES.

CHAPTER I.

CONTAINING THE SPIRITUAL PROPHECIES.

Although mankind may scoff and jeer,
 Their wrath and contempt show ;
 These prophecies, both far and near,
 Shall forth in triumph go.

SPIRITUAL.

ACCORDING to my instructions, I now open the way for a series of *Prophecies* ; but of what nature I cannot state : although, at the opening of this chapter, I received the lines at the head thereof, with directions to insert them without further instructions. Having published other celestial prophecies which have been already partially verified, I believe that the prophecies in the succeeding chapters will be of greater public interest than any hitherto published. With regard to those now in circulation, circumstances are occurring proving their truthfulness, notwithstanding the display of loyalty and rejoicing throughout the country for the able exertion of our ministers of state, and the prospects of peace and plenty, in accordance with the assertions in these revelations, which stated that the people would see their errors only when too late, symptoms of these truths are now generally manifesting themselves. The people are convinced of the imbecility of our ministers, and they also fear lest the peace, which cost them so many lives, and so many millions of treasure, is based upon such unsound principles that a war may unexpectedly burst forth again in the same direction at any period. Likewise, they find themselves deceived in the prospects of the plenty which it was held forth to them

should follow the proclamation of peace. They now find, that, instead of peace and plenty, we are again on the brink of war. Instead of plenty, work is falling off, provisions are raising; consequently, hundreds are on the point of starvation, roving about the streets in the highways and lanes without employment, and with symptoms of disaffection depicted upon their countenances. To blind the people that *soldiers* are not wanted, the militia is disbanded and turned adrift upon society, in some instances without money or clothes, the result of which is, mutiny has showed itself, and the government may find, when their services are again required, it will be difficult to re-organize them. When the war cry is again raised, these shores will be left comparatively defenceless by land and sea; so that another portion of the revelations has every prospect of fulfilment. In another instance, the people begin now to see their errors, and feel convinced that their rejoicings were premature, or, perhaps, vain. In several manufacturing towns petitions have been signed by thousands, with these ominous words, "England Betrayed." Can such language pass unnoticed by other nations when it is so largely circulated in our own? No: all the nations of Europe are aware of this fact, and look upon us with contempt and mistrust; and thus prove other assertions of the revelations, which declared; "That the people would not see their errors till too late," and this is literally true; for they have rejoiced for peace and plenty, and have now discovered that instead of being certain, it is likely to prove delusive: and they are aware that the nation has been decoyed into a discreditable conclusion of hostilities for the purpose of gratifying other despotic crowned heads of Europe, whose thrones stand upon volcanoes, which at any moment may explode, and throw the nations of Europe into one revolutionary struggle. Is this nation entirely free from revolution, or will it continue so, let me ask. The answer is, that, unless some more decisive and energetic measures are adopted to better the con-

dition of the working classes, should any such occurrence once exhibit itself on any portion of the continent it would probably spread and visit even the shores of this kingdom. Right and justice would struggle against might and oppression, and the contest would, no doubt, be severe and short: in proof whereof, the said revelations declared, that "tumult and strife should reign amongst themselves," when alluding to the nations of Europe; and, from the present aspect of affairs, this unhappy time cannot be far distant. There are few circumstances mentioned in those revelations not truthfully fulfilled; and those which are not are near their fulfilment. As nothing further need now be said upon the before-mentioned revelations, I draw the reader's attention to the following prophecies, as they may show further light upon the future destiny of the nations of Europe. I shall here call upon the angel Gabriel, that he may instruct me how I must proceed, and the nature of the prophecies which must be inserted. After the usual prayers had been repeated, this angel appeared, of whom I asked as follows:—

Question.—What is the nature of the prophecies which must be inserted in this chapter; and by whom, or from what source will they be given?

When the angel appeared and opened the scroll, to my astonishment it displayed this striking revelation in the form of prophecy:—

Prophecy 1st.—"Behold! I am commanded from the highest power to declare unto thee, and say; thus saith the Lord God, Get thee up thou man of the earth and son of redemption, and prophecy to the Kings, Rulers, Princes, and Authorities of the earth, and say unto them, Behold! Thus saith the Lord God Almighty; for as much as I have watched over thine iniquities, and have heard my people groan beneath the chains of their taskmasters; behold, I will bring ye forth to judgment, and thine acts shall bear witness of thy transgressions, and I will bring my people against thee with the sword, that they shall pluck thee out from the power in which thou hast set thyself up in

defiance of my will ; and they shall break down thy churches ; thine institutions of worldly laws ; and all the aggrandizement of which thou hast plundered them ; and thou shall know that I am the Lord. And, again, thus saith the Lord ! Thy laws and thy rules of government, which thou wapest with thy worldly arms, shall crush thee beneath that which thou hast laid up in store for my people ; and when the hour arrives, that my wrath shall fall upon thee, thou wilt be in thy palaces and synagogues, weeping, wailing, and gnashing of teeth. For all thine institutions shall be overthrown, thou and thine houses shall be scattered throughout the length and breadth of thy lands ; and thou shall henceforth live by thy labours ; and thou and thy people shall worship me with one accord. For the time is at hand when, after my decrees are spread, my vengeance shall follow ; and all the earth shall acknowledge my power ; and my glory shall be established ; and all men will then be happy. Thus saith the Lord !”

On receiving the above solemn commands I was overpowered with emotion, the nature of which it is impossible to describe. For, on learning to whom the language was addressed, and to whom the prophecies related, the thoughts of the words of the prophet Isaiah passed rapidly across my mind ; and remembering the commands I had before received, and being resolved to be entirely guided by the instructions, I have here given the revelation exactly as it appeared unto me ; and, sincerely, do I hope that those to whom the prophecies are addressed may prepare themselves for the period which is now near at hand ; for the Lord has declared that their iniquities shall appear as evidence against them ; that His oppressed people shall be brought against them with the sword ; and that their churches, palaces, synagogues, and institutions of laws, shall be overthrown ; and that they shall henceforth be driven amongst His people to obtain their living by the sweat of their brow. Yet, with these threats before their eyes, handed down to them direct from the Great King of Heaven and Earth, will they dare to continue in open rebellion to His will ? Doubtless they will hesitate to listen to the words contained in this revelation. Let

them remember that the Lord hath declared, that after His decrees have gone forth, and are spread abroad, His wrath and vengeance will speedily follow, and will continue to punish all aggressions; until His divine glory be thoroughly established, and all people shall know that He alone is the Lord. In consequence of these calamities which must befall the earth, this work has been written, that the people may no longer remain in superstitious ignorance of that which the Lord hath ordained should be made known unto them through the ancient prophets. Hence, the experience of sinners, who have passed into immortality have been given, showing that it is no sin to endeavour to shake off the fetters of slavery; but that those who do so, and who are considered rebellious subjects to unjust worldly laws, and are punished in this world are not punished *eternally*, as some of our worldly rulers would cause them to believe. In the description of the spheres we find that eternal happiness is the ultimate end to which *all* reach, though all must first suffer for their worldly sins. Amongst those who experience the greatest suffering in immortality are tyrants and oppressors: hence the above revelation has been given as a warning to *them*, and should they still revel in the injuries which they heap upon their helpless fellow-creatures; woe be to them in the hour of struggle, when they will be found within the walls of their palaces, weeping, wailing, and gnashing of teeth; and they shall be driven forth, and the aggrandisement which they have plundered from the masses shall be broken down, and they shall become as the meanest and humblest of God's creatures. Such are the words of the prophecy, and singularly do they confirm the preceding revelations in this work. Without further remarks upon this prophecy, and not knowing of what nature the succeeding prophecies may be; and having received instructions that other chapters must contain specific prophecies, I here pause for the purpose of enquiring for further instructions, the result of which will be given in the following chapter.

CHAPTER II.

FURTHER CELESTIAL PROPHECIES.

Let earthly monarchs tremble,
 For it is seen above ;
 That whene'er they assemble,
 They show no signs of love ;
 But vile contempt and hatred
 Are heap'd upon the poor ;
 Who drudgeth on good-natured,
 Though tyrants goad them more.

SPIRITUAL.

It will be observed, by the answer to my question, in the preceding chapter, that the prophecies therein given, are not the result of enquiry upon the subject. When I wrote the opening portion of the chapter, I had no knowledge as to what kind of subject the prophecies would refer. In this instance, also, I am commanded that each chapter, for the present, should contain *one* prophecy. On asking Gabriel from whom these prophecies would be given, as described in the preceding chapter, he, without any other answer to my question, revealed unto me the extraordinary prophecy contained therein, which gave me to understand that, through *him*, I should receive all the prophecies that were to be inserted. In pursuance of this understanding, I again called upon the same powerful angel, and asked as follows:—

Question.—What is the subject to which the prophecy to be given in the present chapter refers ; or must I call upon any other spirit for the same ?

In answer, the angel Gabriel again displayed the following revelation, to be inserted as a prophecy:—

Prophecy 2nd.—“ Behold ! I am again commanded to declare unto thee : Thus saith the Lord ! Behold ! Thou hast been plucked out as one from amongst my people to speak my words unto them, that

They may know of the things which await them. Therefore, behold! Thus saith the Lord! Go ye forth into the towns and cities amidst my people, and prophecy, and say unto them; Thus saith the Lord God Almighty! Behold! oh ye my people, I will bring ye forth from the many corners of thy kingdoms, and will gather ye together in multitudes, and in many places, and will appoint leaders over thee, who shall lead thee to that which I have ordained shall overthrow all authority which has set itself up in defiance of my will; and I will cleanse thee, oh, my people, of all pride, vain glory, hypocrisy, ambition, poverty, crime, and disobedience, that your ranks may be unpolluted by wickedness; so that your armies may be united in the holy strength of righteousness; and, with the glorious banner of love and liberty, thou mayest be enabled to trample to the dust all that is an abomination unto mine eyes. And, now therefore, thus saith the Lord! prepare yourselves for that organization which no earthly power can break or disperse. So that, when the time cometh, and foreign foes shall visit the lands of any, thou shalt be prepared to smite all but those who carry the banners with the emblems of universal charity and love inscribed upon them. And, as the time is at hand when these things shall manifest themselves, let all be prepared! Watch and pray, night and day, for strength and fear of the Lord. And though the corn may appear plentiful and ripe, at that season shall the calamities come. And though men may retire to sleep with peace upon their lips, they shall arise in the morning with the sound of war upon their ears; for the day of retribution is at hand. Thus saith the Lord!"

"Great God with wonder and with praise
On all thy works I look."

Saith an immortal bard. How truly are these words applicable to me in my present situation. For in the solemn commands given at the head of the above prophecy, the angel declares that the Lord hath said, *I* have been plucked out as *one* from amongst His people to speak His words unto them, that they may be prepared for the forthcoming calamitous events; and thus, there are others in other parts of this and other kingdoms, selected for a similar purpose; and with what

striking language is the above prophecy fraught. The very *reading of it* has impressed me, as it must every other deep-thinking person, with feelings which would be difficult to describe. The first prophecy is especially addressed to the ruling powers of the earth, warning them of what awaits them, through the continuation of oppression towards their fellow-creatures; at the same time it points out the manner by which their unholy institutions shall be overthrown. In confirmation of which, the *second* prophecy, addressed to the people, showeth unto them by what means the great and glorious ends are to be achieved. For the Lord saith, "I will gather my people together in multitudes, and in many places, and will cleanse them by the sword." Thus proving other revelations which declare that tumult and strife shall rise amongst themselves; so that all pride, vanity, ambition, crime, malice, and wickedness, shall be erased from amongst the inhabitants of the earth, that their ranks may be then blended by the strength of righteousness, and under the glorious banners of love and freedom, their leaders shall direct them to trample in the dust all that is an abomination to His all-seeing eye. So that, when the armies of the Lord shall go forth upon their holy mission, they may smite all whose standards have not the emblems of universal charity and love inscribed upon them. Thus, in fulfilment of the scriptures, and in accordance with the other revelations, *no nation* shall escape His wrath; for *all* earthly monarchs are warned to tremble; as neither love, charity, nor compassion reigns amongst them. Contempt is by them heaped upon those to whom they owe existence and power; and for which the Lord has declared that His vengeance shall fall upon them; and that not only monarchs and rulers who live in luxury, but all who treat with contempt His Divine commands, or revel in their own iniquities, shall be cut off from amongst His people, and not be permitted to enjoy the blessings which must follow this change. Let all who scorn these assertions, or set at nought the power

decreed for their instruction, remember that these warnings are sent to warn them of the things which must come to pass, and they are taught to "watch and pray, day and night, lest the evil hour cometh upon them, and they are found sleeping." The prophecy declares, that the time is at hand, and when the corn is plentiful, and the sickle is ready, shall the calamities come upon them; and though they may go to bed with peace upon their lips, they shall arise with the din of war and battle sounding upon their ears. Let my readers take heed as to how they treat or disregard these solemn prophecies: for, from the high source from which they have been received, and the language in which they are given, I dare not doubt a single word contained in them. Although no specific period is named in either; it is positively stated that the time is at hand. From the nature of the duties which the people will have to perform, how beautifully does this prophecy confirm that revelation in my "Third Series on the War*," wherein it is declared, that the people will be called upon to perform tasks hitherto unparalleled in the annals of national events: and, though it is there stated that the people of America and of this nation will be the principal actors in this great work, yet, under *existing* circumstances, it is scarcely to be believed, that a nation nourishing, by its form of government, despotic acts of tyranny as does that of the United States, would be selected by Heaven for so holy a purpose; a nation whose laws sanction one portion of its subjects to be held in bondage by the other, and that portion permitted to have the power of transferring human lives from one person to another by the fall of the auctioneer's hammer in the public markets, as though they were cattle, and had no part in the great human family. Yet *this* nation Heaven has declared through His angels destined for this purpose. But they also declared it must, with all other nations, be purified of all evils, to

* Holyoake & Co., London.

fit it for its great task. From the present aspect of affairs we learn that the struggle has already begun, and that the death knell of *slavery* has already sounded, and, if these holy angels have spoken truly, we may shortly expect to hear of the total abolition of that degrading sin*. Whenever this transpires, the world may then know that the days of bondage will speedily be ended throughout its whole surface; and that the time is come when the corn will be ripe and peace appears settled, will the din of battle be heard throughout every land; and, when each nation has purged itself of the evils which are an abomination to the Lord, they shall unite, one by one, in the strength of righteousness, driving their enemies and destroyers before them, as the one common enemy, throughout all the nations of the earth; and thus fulfil the prophecies, which said, "I will bring thee up, thou and all thine household, face to face with my people, and will be sanctified in thee before their eyes; for I will hurl thee back, and destroy thee with my vengeance, that thou shalt know that I am the Lord. My people shall be restored to their rightful inheritances, and shall henceforth worship and praise me with one accord. Thus saith the Lord." Let my readers study well the assertions contained in those prophecies, spontaneously given without further interrogations, than the questions inserted; and which *I solemnly declare were subjects of which I had no knowledge*, and which have

* The slave trade is only practised in *part* of the Union, however, and the days of the horrible system already appear to be numbered. On the 26th May, 1858, the planet Jupiter will enter Gemini, the ruling sign of the United States, according to the astral theory. On the 16th June, that year, he will transit the place of the Great Solar Eclipse, which occurred in May, 1854: after which time we may hope for real improvement in that promising country. Persons interested in the future of the American nation are referred to the annuals of Zadkiel, for the years 1854, page 42, and for 1857, page 43. Jupiter will enter the sign Cancer in the summer of 1859, which sign is supposed to influence the city of New York: an additional symbol of prosperity for our transatlantic brethren, especially as the planet Saturn will have left Cancer, and will not re-enter Gemini for another twenty-five years, at least.

caused me much anxiety. Still I am instructed that there are further prophecies to be given, the nature of which I am likewise equally unacquainted with. As each prophecy must be inserted in chapters to themselves, for the present, I will conclude the present chapter with my best wishes ; and hoping that all who read them may cherish them, and be prepared for the events therein portrayed, I will now conduct them to the prophecy contained in the ensuing chapter, which is also given from the highest and holiest authority. This circumstance should be sufficient to banish all doubt, even from the minds of sceptical and prejudiced unbelievers.

CHAPTER III

CONTAINS ANOTHER CELESTIAL PROPHECY.

Let all God's creatures on the earth
Their ruler's laws examine ;
Which create for them million's worth,
And will provoke a famine.

SPIRITUAL.

FROM the nature of the last prophecy, I assure my readers that I feel much anxiety, for the language is so solemn, and the subjects spoken of are so serious, that I feel a degree of responsibility scarcely bearable. Not from fear or doubt of its truthfulness, but because I feel a humble helpless creature, a mere worm of the earth, yet called upon to fulfil duties of which I am utterly ignorant. Still, amidst these anxious feelings, there is also a feeling of gratitude and thankfulness, which I cannot help expressing. Chosen as I am from amongst many high learned men, in my humble sphere, to be made one of the instruments of Almighty God, through

whom He, by His holy angels, makes manifest His divine will, has inspired me with such feelings of love and gratitude for the glorious cause, that I now, with reliance resign myself to His will, prepared to do His bidding in whatever manner He may think fit to appoint. Thus, I again prepare to receive further celestial communications. From the nature of the lines given at the head of this chapter, though I have no idea what the prophecy will be, yet I feel convinced that it will be of great importance. Accordingly, I supplicated to the great angel Gabriel, and asked the following question:—

Question.—If it be in accordance with Divine Will, may I now receive the prophecy from you, to be inserted in the present chapter, or must I enquire of any other spirit ?

In answer, the angel Gabriel appeared in his glory, bearing with him a scroll, upon which the following words were written, in the form of a prophecy:—

Prophecy 3rd.—“ Behold ! Again I am commanded to say unto you. Thus saith the Lord ! Go ye out into public places, highways, and by-ways, cities, towns, and villages, and call the people unto thee. Prophecy, and say unto them, Thus saith the Lord God Almighty ! Behold ! oh my people, I have sent my prophets amongst thee, to declare unto thee, that my bounties have been poured out upon the earth for your sustenance and comfort, that ye might all equally enjoy that which I ordained for thy comfort and happiness. And now, behold ! Thus saith the Lord ; that though the earth has groaned beneath the weight of its wealth and production, yet my people are kept cold, naked, and hungry ; famishing in the loathsome dens which their rulers have prepared for them, wherein to perish and die ; while their rulers are reveling in voluptuous luxury in their mansions, which groan beneath the treasures plundered from thee, oh, my people ! Their storehouses are crowded with the food I created for thee ! Thy lands are laid waste for the sport and pastime of those who rule thee ! Therefore, Thus saith the Lord ! I will bring ye out of thy

bondage, and thou shalt destroy with fire and with sword both the hoards and the hoarders of thy treasures. Nor, at the time when I shall send my wrath upon the earth, will I suffer the harvests to be gathered. For tumult and strife shall be stirred up in all the nations of the earth, and my chosen people shall destroy the enemies and oppressors of men. So that, through the devastation of war, famine, and pestilence shall be spread through the lands of the earth, till the people shall acknowledge that I am the Lord. And when the summer's sun shall be darkened by dense clouds; and hail and sleet shall fall when the sun is in the meridian heights; and strife and discontent shall reign amongst the people; and the north-easterly winds shall blast the fruits of the earth; and the tramp of martial men and horses is heard upon the roads, then shall ye know, oh, my people, that the time of thy deliverance is come. Go ye, therefore, spread these tidings that the people may know the hour of retribution is near. Thus saith the Lord!"

I cannot describe the interest and emotion of all persons present as each word of this prophecy was read and copied. It is altogether different to any thing I have experienced by spiritual communications. "Behold! oh my people, I will bring ye out of bondage." Such is the promise made through Gabriel to the inhabitants of the earth, with an injunction that the highways, by-ways, cities, towns, and villages, should have this knowledge diffused through them, that the people may be prepared to perform that task which Heaven has in store for them. The Lord has heard their cries for help and succour until His wrath is kindled against the oppressors. In the prophecy He declares, through His angel, that He has poured down upon the earth His bountiful goodness until it has groaned beneath the weight of treasures ordained to be equally enjoyed by His people, who are kept in ignorance of their rights, and who suffer hunger and cold, and are left to perish in miserable dens, that they may languish and die amidst accumulated miseries, whilst food and wealth, created for them, are hoarded in storehouses;

their lands are laid waste for the pastime of idle rulers, who squander the wealth of the people in luxuries; or set up for themselves mansions, which groan beneath the weight of treasures. To compel the people to submit to these abuses, laws are framed, by which oppressive acts are practised by these idle possessors of wealth against that class whose blood and labour have produced it. Let such oppressors remember the words contained in this prophecy, which declares, that God will bring His people forth against their oppressors, and they shall destroy the wealth and the wealthy, or the hoards and the hoarders. Notwithstanding the amount of corn and treasure in the land, the avaricious owners thereof will, sooner than distribute it to the people at a reasonable price, suffer it to be destroyed, and thus bring down upon the nations, famine, pestilence, and disease. Even now*, notwithstanding the rejoicings for peace and plenty, monopolists are hoarding *corn*, gradually, but surely, raising its price, until provisions are so high that the industrious can scarcely obtain the common necessaries for the productions of their labour. While, at the different railway stations and other places, there are large buildings containing thousands of quarters of grain, which can scarcely be saved from mouldering. This is the case in all parts of the kingdom with every other article of human food which is stored up in quantities in certain places, a portion actually spoiling and thrown to the dung heaps, rather than decrease its price, *while many persons perish with hunger*. Yet this is called a christian country! and we may say we are in a christian world. These facts are apparent in every nation. "Why," it may be said, "should those who have paid large prices and laid in large stocks of provisions, be expected to distribute it to those who have none, when they have laboured for years to accumulate such a stock?" But, it is not to the petty tradesman that these remarks are especially addressed,

* The summer of the year 1856.

but to those who have the power to live in *luxury*, frame laws, invent schemes for levying taxes, by which means money becomes a precious article, and a bitter curse. Those who have power to live in idleness can so manage it that money is flowing in continual streams into their coffers, while the toiling masses are deprived of retaining sufficient to furnish them with the necessaries of life; and as they cannot possess the money, they cannot procure any of the articles which they themselves produce. Thus, *wealth* in any form becomes a curse; for the earth produces sufficient to sustain all creatures; and if all able-bodied men should *work*, the afflicted and aged could be supported in comfort, and money would be useless; as ambition would lose its foot-hold when the inducement for riches had vanished; so that, when all men can live equally by their labours, poverty, crime, and discontent will be no longer known, and society will then be happy. "Can such a state of things ever be in this world?" the reader may ask; and the answer is, "Yes;" and its period is far nearer than is anticipated, as the last prophecy declares. Discontent more or less manifests itself in all nations of the earth; and this is one sign of the latter days. The other signs shall be, that, "When the sun is darkened in mid-heaven by thick clouds, and hail and sleet shall fall in the summer season; and the north-east winds shall blast the fruits of the earth; and the tramp of martial men and horses shall be heard upon the roads; then shall the time of deliverance be at hand." These signs shall point out the period; for as they shall occur in the *summer* season, the ensuing harvest shall not be gathered. When these things manifest themselves, the people may know that war and starvation are before them; and woe be to all who have disregarded the holy commands which God, through His humble instruments, has spread throughout the land. I feel assured that every word contained in these prophecies will come to pass.

CHAPTER IV.

FURTHER CELESTIAL PROPHECIES.

The monster structures reared by human pride
 Shall be o'erthrown, and trodden to the dust;
 Or, by the whirlwinds sweeping crushing tide,
 Shall fall by God's avenging wrath, so just.

SPIRITUAL.

WHAT remarkable events do the above prophecies portray, each one successively being fraught with more calamities than its predecessors, all showing feelings of compassion towards the injured, helpless, and ignorant *masses*! While they declare to the deliverance of the people, the same prophecies declare vengeance against all who *oppress* their fellow-creatures; and yet this oppression is a prominent feature of this golden age. Let those placed in authority over their fellow-creatures be aware, for the time is near when they will be called upon to give an account of their stewardship; and for every unjust act committed by them against any portion of God's creatures they will be numbered amongst the people's enemies and oppressors; and in the days when the great struggle comes they will be driven from their self-exalted power, and be destroyed, or left to perish by famine or disease. From the language in which the prophecies are given, no one with a clear understanding can doubt of their truthfulness. I cannot express my melancholy sensations experienced when the revelation first showed itself before me, and each one appears more important than the rest. In consequence of the nature of the lines given above, I dreaded the appearance of the ensuing prophecy: but from the strict commands received, I dare not flinch from the task; and believing that the warnings will have a beneficial effect upon mankind in general, I again nerved myself to the task, and once more prayed to the

angel Gabriel that he might, by Divine permission, reveal unto me further instructions. Accordingly, I asked as follows:—

Question.—What is the nature of the prophecies to be inserted in this chapter ; and by whom will they be given ?

Again the angel Gabriel appeared, and, in answer to this question, displayed upon the scroll the following wonderful prophecy:—

Prophecy 4th.—“ Behold ! once more am I commanded to declare unto thee that the Lord hath said : Get thee up and go into the large towns ; call the inhabitants thereof, and prophecy, and say unto them ; Thus saith the Lord God Almighty ! Behold ! oh my people, I have watched over thy wrongs, heard thy groans, and seen thy sufferings ; and I will bring thee forth from these labyrinths of vice, of wood, iron, and stone, and will place thee on the open ground that thou mayest assist in their destruction. For, behold ! oh my people, to relieve thee from thy present miseries, thou must be cleansed of all worldly sins and unrighteousness, by thrusting from thee those who have assisted in thine incarceration ; and I will bring upon these piles of iniquity the fire, the sword, and the whirlwinds ; and even the thunderbolts shall assist in their destruction. So that, when war is raging on the plains, in the valleys, and on the mountains, fire shall be raging within the walls of the cities ; so that none shall have rest, but those who will listen to the counsels of the leaders which I will appoint over them. Therefore, thus saith the Lord ! the winds and waters shall destroy the structures on the deep ; while fire and cannon shall destroy the structures on the land ; and pestilence, famine, fire, and sword combined, shall assist in the overthrow of all that power which has raised itself in defiance of my eternal will. Therefore, prophecy to the people, and say : Thus saith the Lord ! for as much as ye have listened to the counsels I have given for thy guidance, thou shalt live to share the blessings which my vengeance has plucked out from the midst of the complicated vices for thee to enjoy ; whilst those who scoff, jeer, neglect, or continue to oppress my people, up to the time

when my vengeance shall burst upon the earth, shall not be permitted to shelter themselves from the devastation. Therefore, let those who dwell in villages, towns, cities, and mansions, be aware ; for the time is at hand when devastation shall sweep the earth from east to west, and from north to south, when none but the righteous and just, and the helpless, shall be permitted to shelter themselves under the banners of my hosts, which shall form in array against the enemies and destroyers of my people. Therefore, oh my people, be prepared ! For, when the leaves shall be tinted by the autumn's blast, there shall be men land upon your shores, who will bring strife beneath their helmets, and their swords shall fly as venomous arrows throughout thy land ; so that, ere the snow of winter has crested the mountain tops with its chilly hues, the devastation and destitution shall begin, that the severity of the winter may complete the destruction which the sword and fire have not had power to reach. Therefore, be prepared ! children shall weep, and wives shall mourn, and many shall sleep ere the absent return ; and the streets shall be deserted ; the lands uncultivated ; business closed ; and commerce ended till the great and glorious task is accomplished ; and a thunderstorm in the dark gloomy season of the winter, remarkable for its fierceness as it crosses the island, shall supersede the summer of these terrible events. Thus saith the Lord !"

As each successive prophecy is given, the prospects of the universe appear to thicken beneath the gloom of the events portrayed to fall upon every nation. The language is so plain that the meaning cannot be misunderstood ; for the Lord has commanded that the people who inhabit the towns shall be warned of that which awaits them, and those who will listen and adhere to the prophecies. He will bring forth from amidst these piles of iniquity, and they shall witness the destruction thereof. The elements shall combine to complete the destruction of the structures ; together with all those who scoff and set at defiance His divine power, by continuing to oppress His people. He has also declared that war shall extend through all countries, while fire and famine shall rage within the towns

and cities. He warns His people to shake off worldly pride, ambition, and unrighteousness; and they shall find shelter and protection amongst the ranks of His chosen people. Whilst those who will not listen to His counsels, made through His appointed leaders, shall be thrust from amongst them. Should they continue their oppression till the day of tribulation come, they shall not then be permitted to find shelter or protection under the glorious banners of His hosts; but they shall be driven amongst the piles and places of ruin; and those who escape shall perish with destitution under the piercing blast of winter. For this, He has declared, shall complete the destruction of that which the fire and sword have not had power to reach. Let all people endeavour to prepare themselves for the coming time, by shaking off ambition, bigotry, hatred, and malice; and look upon each other with charitable feelings. Let them remember, that each human being, no matter what his position in life may be, is one of God's creatures; and that it is displeasing to Him that they should be deprived of the many comforts created for them. So that, with true principles of charity towards all, they may, when God's wrath shall fall, be numbered amongst His chosen people. Beautifully do the prophecies point out the *signs*, and the time thereof, which shall immediately precede these calamitous but just events. That a thunderstorm, remarkable for its fierceness, shall cross the island in the dark gloomy season of the winter that shall precede the autumn, when men with helmets shall land upon these shores with swords carrying venom even as the most poisonous arrows. And that, in the summer, between the thunder in winter and the autumn, above referred to, the Sun shall be darkened in the meridian, with thick clouds, from which hail and sleet shall descend. So that the two preceding signs cannot be mistaken; nor can the dreadful period which must immediately follow. And when war is raging lands shall be uncultivated, streets deserted,

business stopped, and commerce ended; and children shall weep, wives and mothers mourn and sleep ere the absent return. Such are the prophecies, and how fearful will be the experience thereof. Still, I do not doubt that many will endeavour to reject these truths. But, should they feel the same emotion which I and others present experienced when these prophecies were given, they would cease to trifle or to scoff. They would with earnestness endeavour to shake off prejudice, and prepare themselves; so that, when the evil hour cometh, they might find succour in the promises which God has held forth to His chosen people. This is not the only nation which shall suffer, for tyranny and oppression reign pre-eminent in all the nations of the earth; whose rulers deprive their helpless people of their rights and privileges; and who have revelled so long heedless of the supplications of their oppressed people, until their cries have reached the ears of their Heavenly Father, who has declared through His angels that He has heard their cries, and has seen their sufferings until His anger is kindled*. When the period arrives that one King shall rule and govern the universe, by His sceptre of justice and mercy, the people shall be so cleansed from all earthly iniquities that they shall love, honour, and praise Him who suffered for their transgressions; and with one accord will henceforth worship in unity and love. Such are the prophecies which have already appeared; and each successive one is dreaded by me, in consequence of the events to which they relate. Still, I must comply with my instructions, and calmly prepare myself for the next which will be given, as it really appears in the vision in the next chapter.

* While these pages are passing through the press, news has arrived from Naples, stating that the miserable despot who in that kingdom oppresses his people, allows *horrible tortures* to be applied in case of political offenders! The predictions seem to be especially addressed to foreign tyrants, like this wretched king, who for a season is permitted to triumph in his wickedness.

CHAPTER V.

FURTHER PROPHECIES FROM THE CELESTIAL POWERS.

These are the signs which shall precede
 The prophecies foretold;
 Which in their greatness will exceed
 All horrors new or old.

SPIRITUAL.

IN accordance with my instructions, I enquired for a suitable heading for describing the contents of the prophecies which will be contained in this chapter; when, to our astonishment, the above lines appeared; the nature of which gave us to understand that the prophecies should be relative to *signs* which shall manifest themselves to the people before the dreaded calamities shall fall upon the earth. As I have introduced each chapter on the prophecies up to that place where the prophecies are given, without any knowledge of what the said prophecies would be, except the remarkable lines given at the head of each chapter, I must likewise introduce the present chapter in accordance with the rest, without any idea of what nature the prophecies will be; although from the language given in each of the others, and the lines at the head, I believe that the prophecy will be as important as its predecessors*. Being prepared for anything, however calamitous, I will adhere strictly to the commands; and, therefore, again supplicate to the same great angel, and ask that, if it be in accordance with Divine will, he may reveal unto me the necessary matter for insertion? As soon as the

* A severe thunderstorm passed across England on Christmas-day, in the year 1856, and a storm of wind and rain prevailed in the metropolis, and elsewhere, in the early part of the present year. The London News of 10th January last states, that on "Saturday evening (the 3rd Jan.) the metropolis and neighbourhood experienced one of the most violent storms of wind that have occurred for some years. * * A large amount of property has been destroyed, and much loss of life by shipwreck has taken place along the coast." Further, a storm

angel appeared, he revealed unto me the following prophecies in answer to the following question:—

Question.—Will thou, Oh Gabriel! by Divine permission, reveal unto me the prophecies or matter which must be inserted in this chapter, as a warning to the inhabitants of the earth?

When the angel appeared, to the astonishment of all present, the following series of events, which are to precede the calamities portrayed in the former prophecies, were revealed upon the scroll in the following words as prophecies:—

Prophecy 5th.—“Behold! Thus saith the Lord! Go ye forth to the cottages, to the castles, to the mansions, to the halls, to the towns and villages, collect the people in many places, and prophecy unto them and say; Behold! Thus saith the Lord God Almighty! at the time when these things shall come to pass, four kings shall unite their strength and force, both by land and sea; and shall meet in discussion in a palace beyond the sea, when all other nations shall dread their councils; and this shall be a token that the hour of retribution is near. And again, behold! Thus saith the Lord! when the trees shall blossom in the winter months, and the winter's morn looks grey, then shalt thou know that the coming summer will produce the day when my wrath shall fall upon the earth. And behold! in this winter a flight of many vultures shall take up their abode in England's most ancient forest, and shall cause much wonder and curiosity; but this too is a token of the coming events. And, Thus saith the Lord! in the towns

occurred in the south of France. “The *Messenger de Bayonne* of the 31st Dec. states, that that part of the country had been visited by a violent storm, which continued three days—during the whole time the thunder scarcely ceased roaring.” A severe storm also passed along the Mediterranean. Various ships from America were lost, or nearly lost, about the same time: and a heavy snow storm also visited the United States. The New York Tribune, Jan. 21, mentions that, “the terrible storm which began here on Sunday afternoon continued with unexampled violence until last night. It extended for a great distance in every direction, reaching from the sea board to the lakes, and from the Potomac to Canada.” These meteorological facts in connexion with the revelations are especially worthy of notice. The predictions were all given in the summer of 1856, in the presence of several persons.

and cities where poverty and crime struggleth for the mastery, and destitution shows itself with all its ghastly hues, then shall pestilence ravage with its devastating horrors ; and this shall be a sign that in the ensuing summer shall begin these dreaded calamities. And, again, behold ! when strife is raging in a foreign land, and a king shall die by the murderer's hand, then wilt thou know that the time of trouble has come ; and when a princess sojourns in a distant land, and a prince at home shall be tried and fall, then wilt thou see these prophecies come to pass. And, again, behold ! Thus saith the Lord ! when a river which flows across a moor is dried up, and its bed looks green, thou shalt then know that the struggle has already begun ; and when the distant sound of cannon roars, and the bells shall peal in mourning for the dreaded news, thou shalt then know that thy nation's foes are upon its soil. And now, therefore, prophecy unto the people and say unto them ; Thus saith the Lord ! that a battle shall ensue near an ancient city where a prince of note shall fall, and the nation's power shall fly, then shall arise its deliverer in the person of one whom God will send. Therefore declare to the world, that when the storm shall come in the winter season, all these signs shall be acknowledged. And those who believe and listen to the counsels given unto them by the prophets sent, shall be saved, while those who scoff and jeer shall perish amidst the devastating calamities of fire, sword, famine, and disease. And then all the prophecies before made shall be thoroughly fulfilled. Thus saith the Lord !"

From the nature of these prophecies, it is impossible to doubt that they will all be fulfilled. The events are precisely named in the several predictions which shall precede the other calamities ; and in accordance with my revelations upon the late war, wherein it is declared, "That the four mightiest nations shall combine," how beautiful, and yet how fearfully those assertions are confirmed in the first portion of this prophecy, which declares, "That *four* kings shall hold council in a palace beyond the sea, that their strength and forces will be united on sea and land, and that the other nations shall tremble at the result of their councils." We may now look forward for this event, which will assuredly come

to pass ; and thus prove the truthfulness of the prophecy, and warn the people of their coming danger. The blossoming of trees in the winter season will also be a token of the period of strife. But the most remarkable circumstance is, that a flight of many *vultures* shall visit these shores from a distant land, and take up their abode in the most ancient forest of England. Whenever this occurs, great will be the curiosity resulting therefrom ! Not only will it be one of the greatest natural wonders recorded in English history ; but their appearance will prove the sacred truthfulness of these prophecies, and deeply impress the minds of all persons. Another remarkable feature is, that a princess shall sojourn in a distant land ; also a token of the coming events. Whether this refers to the Princess Royal's proposed visit to Prussia or not, remains to be proved. About the time when this shall occur, some prince at home "shall be tried and fall ;" and this will be another token, and likewise prove the truthfulness of a revelation before published. Another striking instance which will manifest itself to the people as a token is, that *a river* which flows across a moor shall be dried up, and its bed become green. But, where the river is, or to what moor it alludes, can only be known when the remarkable event occurs, which will assuredly come to pass. While last, and not least, the Lord hath said through His angel, "That a great battle shall be fought near to an ancient city where a prince of note shall fall, and from whence the nation's power shall be overthrown, when a deliverer shall arise in the person of one who will be chosen and sent by the Lord." Whilst, among other remarkable occurrences in towns and cities, crowded with poverty and crime, where destitution rears itself with all its horrors, shall pestilence rage. With all these signs prophesied to come to pass before the great struggle arrives, will the people be so prejudiced as to turn a deaf ear to the call which Heaven has made upon them before they have time to prove their truthfulness ? or, can it be possible, that they can treat lightly

the solemn language in which they are given? Let them bear in mind that, although the *exact* period is not pointed out, yet it is declared that the dreaded calamities shall *begin* in that summer which immediately succeeds the winter wherein a thunderstorm manifests itself to the people. From the present aspect of affairs on the continent and at home, we have truly reason to believe that the said winter is not far distant. It is the duty of all to "watch and pray," as we know not the hour when the struggle shall begin; but, we are told that men shall go to sleep with peace on their lips, and awaken in the morning with the sound of war upon their ears; and that the same intelligence shall reach *all* persons. My earnest desire is; that the people will no longer place their trust in the vaunted power and ingenuity of worldly rulers, who have hitherto kept them in a state of ignorance, which has tended to bring down these calamities upon their heads. Let them arouse and shake off their yoke of superstitious ignorance, and rely firmly and faithfully upon that God who alone can save and protect them from the evils by which they are beset. So that, when the hour of trouble comes, they may be united in the strength of righteousness; and, under its glorious banner, sally forth to the victory, in which the mightiest of conquests shall be made, by which all ambition, tyranny, hypocrisy, and self-aggrandizement shall be swept from the face of the earth. In the whole of the above prophecies it is plain to be observed that the time is near when we shall *begin* to experience some of their results. But, as there are others to be given, which may throw further light upon the subject, or point out other public events, I will conduct the reader to the next chapter, in which the succeeding prophecy will be inserted. Being now somewhat accustomed to the language in which they are given, I feel less anxious in reading the prophecies for copying than I did at the onset; although each successive one brings forth events of a peculiarly striking nature; and as other persons are present when they are

obtained, it has the effect of inspiring me with nerve, which otherwise I might not possess. When any of the prophecies have been read for the first time from the scroll, symptoms of deep emotion were visible in each person present, all feeling anxious after the completion of one, *to learn what the succeeding one will bring forth*. I, therefore, proceeded in my enquiry for the heading of the next chapter.

CHAPTER VI.

FURTHER PROPHECIES FROM THE CELESTIAL POWERS.

Though foes may tread this island's shore,
 By ruthless warriors led ;
 They shall in triumph meet a power,
 Which drives them o'er their dead.

SPIRITUAL.

WHATEVER the meaning of the above peculiar lines may be, I feel at present at a loss to conjecture. As the spirit has given them to be placed at the head of the chapter which is to contain further prophecies, it is certain, from their phraseology, they will be important, relative to some coming events, and which clearly portray that the defenders of this land will drive the foe when he is triumphing in victory. He is to gain footing upon the shore, and while advancing under the command of ruthless chiefs, he will be met in his triumph and driven over the dead. But by whom, and under what circumstances we must first learn the nature of the prophecy before a knowledge thereof can be obtained. Therefore, in furtherance of my instructions, I again called upon the angel Gabriel, and upon his appearance, I, in the name of the Lord, asked the following question:—

Question.—Is it in accordance with Divine will that the prophecy for the present chapter should be here revealed; or wilt thou, by Divine permission, reveal the same unto me, to be here inserted?

As soon as the above question was put, this great angel again unrolled his scroll, upon which was displayed the following revelation as a prophecy, to be here inserted.

Prophecy 6th.—"Behold! Thus saith the Lord! thou art chosen from amongst the masses to speak the things to the people which the Lord hath commanded me to reveal unto thee. Thus saith the Lord! Go ye forth to the people, call them together in multitudes, prophecy unto them and say: Behold! Thus saith the Lord God Almighty! Behold! and mark! and remember! that my prophets have delivered unto thee the things whereby thou mayest receive instructions, and be saved, by being chosen amongst my people, and placed under the leaders which I will appoint over them in the days of the nation's troubles. Therefore, behold! oh my people! that though this nation must be cleansed of all its impurities; its institutions be overthrown and trodden to the dust; and foreign foes shall infest its shores, and set the marks of their footsteps upon each side, and scatter devastation upon their track, yet, behold! oh my people, that ere its power shall have fallen into the hands of its foes, I will bring forth a deliverer who shall cry for help, and whose cry shall be heard by those to whom the power shall be given to assist in this nation's deliverance. But, ere this power can be fitted, even as all other nations, tumult and strife must reign therein, till it is purged of all its iniquities, and then only shall it do honour to that banner which is the emblematic symbol of the universe. And, behold! oh my people, though thou mayest be beset by foes on each and every side, yet not one of those whom I have chosen shall perish by war, fire, famine, or disease; and at the very time when thy foes who have polluted thy lands by their footsteps are moving in triumph on their mission of destruction; thus saith the Lord, I will cause a great battle to be fought, in which the leader of my chosen armies shall fall, in consequence of his disobedience to my will. But I will then appoint a leader who shall be united by those who have stood aloof; but who at his call shall hurry to these shores; and in the moments of thine enemies greatest triumph they shall be driven in confusion, leaving their dead, which will become a pestilence to purify the earth. Therefore, oh my people, cleanse thyself from all thine impurities, that

thou mayest be numbered with my victorious hosts; for not one who disregards my commands, or who oppresses my people, shall escape my wrath. For the wicked and rebellious shall destroy each other, as they pass over and through the different nations; so that when the last great struggle is achieved, all will have perished, but those who have listened unto the voice of the commands which I have sent amongst them. Therefore, thus saith the Lord! prepare yourselves, for the time is at hand when ships of warmen shall beset thy shores, when the whirlwinds shall scatter them; and the lands shall suffer from fire, pillage, famine, and devastation; for, behold! the end is nigh; and the winter which shall precede is near at hand. Thus saith the Lord!"

The language in this prophecy bespeaks that events and calamities shall fall upon this nation, and that its present power and institutions shall be overthrown, and its fertile shores polluted by the footsteps of foreign foes, who shall spread desolation upon their track; but it *also* declares that this nation shall be delivered from the hands of its enemies, who shall be driven in confusion in the moments of victory, leaving their dead upon the field, which shall there create a pestilence; the result of which will spread and thin the remaining part of the population, by making victims of those who have escaped the sword, and are destined to share God's wrath; and thus be a further means of purifying the earth. God hath declared that the wicked, or those who disobey and oppress His people, shall destroy each other as they pass through the different nations; so that the opposing armies will become the instruments in His hands for ridding the earth of those who are an abomination unto Him; for neither the bullet, bayonet, sword, fire, famine, nor pestilence shall reach or injure any but those He has destined shall be partakers of His wrath, and who He declares shall consist of all who will not listen to the commands and warnings which He has sent amongst them. This prophecy also proves or confirms another revelation, which was published by me, *upon the late war*; wherein it is declared that "the people

of America" should unite their strength and power, both by land and sea, and would hurry to these shores and assist their long lost brethren in vanquishing and overthrowing their enemies. But, that they would stand aloof until called upon to do so. While the above prophecy declares that God will cause a great battle to be fought, in which the leader shall fall on account of his disobedience to His divine will. But, that *another* leader shall rise up whom the Lord will send, and that he will call for help, and his call will be heard by those who have stood aloof, and who will have power given them to unite their strength and assist in this nation's deliverance. Ere they can be permitted to do this, they must suffer tumult and strife in their own dominions, even as all other nations shall do, that they may be purged of their iniquities, and so fit them for the great task; for then, and then only, can they do honor to their starry spangled banner, which is the emblematic symbol of the universe; and to which their present laws and institutions are a degradation and disgrace. The above prophecy is addressed to the *people*, chiefly that they may prepare themselves, so that, when the trouble comes, they may be numbered amongst those whom God has declared He will save; and that, though they may see the ships of warmen destroyed by the winds and waters, the towns destroyed, the people cut off by famine and pestilence, the lands laid waste and uncultivated, the corn left to rot or perish as it stands, the streets deserted, labour stopped, and commerce ended; yet those who adhere to the commands of God given through His prophets, shall amidst all these calamities share the bounty of His goodness, and escape the miseries of those who have dared to trifle with or disobey His holy word. Although these events must come to pass, our Merciful Creator has by His goodness spread abroad to His people the nature of the events which shall fall upon the earth; so that they may be prepared, and not have the calamities come upon them unlooked for. Though they may doubt in the truthfulness of

these assertions, and treat them with scorn, yet those who have read them must remember that the warnings therein contained have entered their ears and understandings, and that, after these warnings, should they still scoff, be disobedient, and oppressors, let them rest assured they will perish by one or other of the scourges as named above. I leave my readers to use their discretion, so far as they are able, as to whether they *believe* in the prophecies or not. They may rest assured that, however boisterous their prejudice, or however strong their bigotry, or however blank their unbelief may be, that neither one nor the other, or all of them combined, will be permitted to alter the truth of the prophecies, or shake the principles upon which they are founded. Though all these feelings may be exhibited, there is one important fact to be remembered, namely, when any one of the *signs* shall appear, denial or unbelief will be useless. That they will occur, I, from past experience, have no doubt whatever.

CHAPTER VII.

PROPHECIES CONTINUED.

The southern wilds of Africa,
 The north and east likewise ;
 And forests of America
 I made for enterprize ;
 That, when the population
 Upon the earth increase,
 That those of my creation
 Might retire thence in peace.

SPIRITUAL.

THESE lines, descriptive of the ensuing prophecy, led us to understand that it would be of a different nature; but, as the heading is obtained, and the first paragraphs of the chapter are written *before* the prophecy is given, I must here prepare myself for the succeeding prediction, which will be here inserted. Accordingly, I solicited

the angel Gabriel to appear, and upon his doing so, I asked in the usual manner what the nature of the ensuing prophecy would be, when he appeared, bearing the scroll, upon which was written the following revelation:—

Prophecy 7th.—“Behold! I am again commanded to say unto thee; Thus saith the Lord God! Go ye forth to the kings, rulers, princes, and authorities of the earth; prophecy and say unto them; Thus saith the Lord God Almighty! Behold! for as much as ye have taken upon thyselfes the power of kings and monarchs, and thereby deprive my people of that which I created for them; Behold! I will hurl ye from the high pinnacles of earthly power on which ye now stand, that ye may know that I am the Lord. Therefore, Thus saith the Lord! look down from your self-exalted positions, and around ye upon the many thousands whom ye have oppressed, deceived, and degraded, and ask thyselfes; what is fate? and, what is destiny? Behold! thy power has increased with slow but certain stealthiness; and my people have groaned beneath its weight. But, lo! though it were slowly attained, it shall pass away from thy grasp with the quickness of the lightning’s flash. And now, Behold! Thus saith the Lord! listen ye rulers, why it is that my vengeance shall fall upon thee. Thou usurpest lands and riches; maketh merchandise and spoil of the labour of my people, who are toiling amidst the crowded labyrinths of pride, vanity, poverty, and crime, that thou mayest live and revel in that which is produced by their sweat and blood. And, Thus saith the Lord! Have I not created lands, forests, mines, and riches over the vast expanse of earth and sea; climates suitable for all my creatures in which they might live and labour in harmony and love? But thine avarice has wrenched this boon from their grasp, bound them in fetters upon the soil on which I ordained they should be free. And though I created each land that it should furnish the inhabitants thereof with the necessaries for their sustenance; ye have withheld it from them; crippled their energies; destroyed their hopes; and compelled them to labour for thee in wretchedness and want; until, beneath the weight of thine oppression, they langour, perish, and die. While lands are lying waste, groaning beneath the weight of mineral treasures and surface fruits; and yet, though thousands are starving in thy crowded towns and cities, not one is sent to these places only that their labours may add to thy treasures. And, now therefore; Thus saith the Lord!

Behold! for thine avarice, for thy tyranny, for thy plunder, and for thy laws; behold! I will bring thee up to judgment, and the weight of thy guilt shall bring down my vengeance upon all the nations, that my oppressed people shall see and know a loving Father watches over them, and has heard their cries, and the tyrants shall know that I am the Lord. Therefore, revel in your self-exalted positions; rejoice on your kingly thrones; and shout at your long victories obtained over my people; for rest assured thy time is short, when thou and all who have raised themselves in defiance of my will shall perish beneath the withering blast of my wrath; and the world shall know that I alone am King of Kings, and Lord of all; and my people shall be free and happy henceforth and for ever. Thus saith the Lord!"

This prediction, addressed to rulers in general, plainly explains why God has declared His vengeance shall fall upon the earth. It also displays how the said rulers have debarred the people of their rights, by keeping them in bondage to toil, that they may be supported at the expense of the people's labour, instead of each and all labouring to support themselves. God has provided the earth with necessaries for the sustenance of His creatures, and the earth is so wisely constructed, that suitable climes are to be found adapted to the constitution and temperament of all its inhabitants. Hence, the wilds of Africa and the noble forests of America are beautifully enumerated in the above lines. In those distant lands there is room for the establishment of numerous colonies, which could be pruned, cultivated, and turned to advantage in a variety of ways, if the various home governments, as the different climes are adapted to, would send the superfluous multitudes from the towns and cities, instead of keeping them to work in misery to pay taxes to keep up the dignity of expensive and luxurious monarchies. So that, by allowing the waste lands in all countries to be cultivated, work, food, and clothing could be procured by all; thus decreasing the expenditure of government institutions, the supporting of standing armies, and every other species of waste of wealth; so that, when all found they would be enabled to obtain proper necessaries of life for their labour, all

would be willing to work ; and thus ambition might be destroyed, and poverty, idleness, and crime would disappear. In our own country, how many *thousands* there are who depend upon parochial assistance, or casual charities, which are comparatively scarce, and how many there are, who for want of employment travel the country and town streets until hunger and destitution drive them to the commission of *crime*. It may be added, that some would not work if they had it ; but I believe no Englishman, or any other man, would scruple *to work* if he was permitted to live by labour, and enjoy only a portion of the comforts which now fall to the share of those who live in luxury. Why should *one* portion of the community work for the other, when there is plenty of work for all, by clearing and cultivating the endless forests of America and Australia, which the people would gladly do were they permitted, and to live by their own industry without taxation. This boon the above prophecy declares has been wrenched from the people by their crafty and avaricious rulers, who have enslaved them that the production of their labours might serve them to maintain the power which they have usurped. The Lord has declared that He will hurl the oppressors from their self-exalted power, and teach them to know that He alone is the Lord ; and that the time is at hand when all nations shall acknowledge His power ; and that the people shall no longer be kept in the crowded labyrinths of poverty and crime. After the earth has been cleansed they shall henceforth be happy. There are distant lands whose mines are filled with treasures, and whose soil is burdened with the weight of its luxurious productions ; and yet not a soul is permitted to go thence, only under circumstances so as to ensure the labour of each person to contribute to already enormous riches. These forests are left to stand in their original wild richness, and the mines left unexplored ; while many persons perish at home for want of employment. Thus it is in all nations, no one can claim an inch of ground until his body returns to that from whence it came ; and even then,

frequently, it must be *paid for*. When we look at the causes for which the last mentioned calamities are prophesied to fall upon the earth, as laid down in the last revelation; can we wonder that the anger of our Creator is kindled? or that the present system of tyranny and plunder shall be overthrown? The real wonder is, that God has not interposed in behalf of the suffering poor even before this. It is certain the rich and haughty will *not* be permitted much longer thus to injure their fellow-creatures. It is declared that they may revel and rejoice at the past victories obtained over the people; but that their time is short when they and any earthly power raised in defiance of God's will shall perish beneath the blast of His wrath; when all nations shall henceforth acknowledge that He alone is King of Kings, and Lord of Lords: while those who listen to His counsels, and endeavour to benefit each other, and mankind in general, shall truly be happy, henceforth and for ever. Such is the prophecy, and such is the nature of the subject to which it alludes; and every rational person will acknowledge its justice. So with each of the other prophecies, for they all breathe a spirit of justice towards the oppressed, threatening vengeance to the oppressors, and all who scoff at the many warnings given in the said prophecies. As each revelation is more important than its predecessors, I pause to obtain the lines and instructions for the succeeding chapter.

CHAPTER VIII.

CELESTIAL PROPHECIES CONTINUED.

Let England know each nation's fate,
 Which she and they must all endure;
 For they their crimes shall expiate
 By wrath from God, so just and pure.

SPIRITUAL.

THIS chapter, according to these lines, will contain specific predictions relative to this and other nations. Its contents relative to England, individually, remains

to be seen. In this instance it is obtained *before* the introduction of the chapter was written, as from the peculiar lines given at its head, and on seeing that they referred particularly *to this nation*, I desired to learn the details of the prophecy. When the above lines were inserted, I again asked of the angel Gabriel, that he would by permission reveal unto me the prophecy for this chapter. In answer, he appeared, bearing with him the scroll, upon which the following prediction was revealed:—

Prophecy 8th.—“ Behold! again I am commanded to say unto thee : Thus saith the Lord! Go forth to the cities and houses, call upon the inhabitants thereof, prophecy and say unto them : Thus saith the Lord God Almighty! Behold! oh ye my people, that for your negligence and disobedience shall these things come to pass. For I have watched over your rulers, have seen their oppressive laws, and have heard your groans, and though I have sent instructors amongst you, ye would not listen to my counsels. Therefore, Thus saith the Lord! Behold! during the coming period of the sufferings of the nations of the earth ; thou shalt be invaded by foreign foes, who will bring fire, pestilence, and devastation within their garments, and shall drive the terror-stricken people from their homes and habitations, who will seek shelter in the forests and woods, pursued by thousands of destructive missiles of warfare that shall destroy them in groups. Weeping mothers, screaming children, and bewildered maids shall alike cry for help and mercy. But, even their tears and supplications shall not stay the hand of the devastating foe. And, as they fly from place to place, destruction and pursuit shall follow in their footsteps, till the neighbouring crowded and starving cities and towns shall be compelled to shut their gates upon them. And, friends and strangers, kindreds of all classes ; mothers, wives, husbands, daughters, and sons, shall perish beneath the walls with famine and disease ; and those who survive will only live to endure the fate of those from whom they fled. The bloodthirsty foe shall follow on their track, like even as the bloodhound followeth the footsteps of its prey. For, Thus saith the Lord ! even so will I purge all the lands of the iniquities which have hitherto been an abomination unto me ; for the iniquities of the earth are grown so monstrous, that one portion of my people has become a prey

to the other ; so that tumult and strife shall reign amongst them until the nation's foes shall take advantage of this confusion, and hurry to the plunder, which they will imagine can be obtained as thieves in the night. But, behold ! oh my people, though these foes shall commit ruin and devastation upon their track, by burning towns, cities, and villages, destroying and consuming the produce of the earth for their cattle, until vineyards and fields become desolate and bare. When at this juncture the island shall again experience symptoms of peace ; for my leaders, whom I will appoint, will organize the true followers of my commands, and will then cry aloud for that assistance which shall hurl the devastators from its shores. And, when the two powers have become united, as declared in other prophecies, their armies, under the banner of universal love and freedom, shall go forth, driving the oppressors of their own and other nations before them ; gathering strength from my people as they proceed, until all are driven unto that land where the last vial of my wrath shall be poured out upon them. Thus saith the Lord ! Behold ! oh ye my people, I will then set counsellors amongst you, who shall conduct you unto the lands from which ye came, wherein thou shalt dwell until I send Him who died for your transgressions, who shall henceforth and for ever reign with love and mercy over all the nations of the earth, when true peace, happiness, and contentment shall be awarded to all my creatures ; so that poverty, hatred, malice, crime, hypocrisy, ambition, and every other species of evil shall be driven from amongst you, and never again take root upon the soils of my lands. For, Thus saith the Lord ! I have declared what my vengeance shall be ; and I have declared what the transgressions were which brought it upon thee. And I have sent my prophets amongst thee to diffuse that instruction which will guide you to my protection when then the hour of struggle comes. Therefore, be prepared ! for they only who disregard shall perish in the above calamities ; while those who obey shall find succour in me in the days of tribulation. Thus saith the Lord ! This island must suffer, east, west, and south ; nor can the north escape my wrath. Therefore, watch and pray ; so that, though the evil may come upon you at midnight, ye may be prepared. Thus saith the Lord !"

How fearful are the events to befall all nations, as above portrayed, and yet how positive are the assertions.

There can be no misunderstanding as to the real meaning. The Lord hath plainly declared, through His holy angel, that *foreign* foes shall invade these shores, bringing with them rapine and pestilence; and that they shall drive the inhabitants from their homes, who will flee for shelter, while they are destroyed by the missiles of war, pursued by their enemies; and their supplications will not be listened to by their ferocious invaders. The people will vainly seek refuge in other towns already crowded with their starving population, and they must close the gates against their brethren, in consequence of the famine and pestilence raging within. Wives, husbands, and all kindred will thus perish beneath the walls, or survive to endure the fate of those from whom they fled. What misery is here depicted; the horrors can only be faintly conceived by those who, like myself, have experienced *the dreadful ravages of war!** Is it possible that England with her wooden walls, and her boasted military skill, shall become the scene of these calamities through foreign invasion? Yes: it is not only possible but true. The Lord has commanded me to publish it, that the people may be prepared to listen to the counsels of leaders whom He will appoint in the days of trouble. He also declares that after the foes have burnt the towns and villages, and destroyed the produce of the land, symptoms of peace shall again appear, and He will then bring forth leaders who shall organize His people, when the help, before alluded to, shall unite in the bonds of *love and friendship*; and, under the banner of the Lord of Hosts, shall drive the enemies and oppressors of their own and other nations throughout all lands; gathering strength in numbers from the Lord's chosen people as they proceed through each nation, until the enemies are driven on to that plain where He will pour out the last vial of His wrath upon them. Then, His appointed counsellors shall conduct the people to their own lands, in which

* See the "Adventures of a Soldier, being a History of the late Civil War in Spain, &c."—E. Cornish, 12, Red Lion Street, London.

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they shall enjoy peace and tranquility, until He who died for their redemption shall come down from heaven, and establish His kingdom, *from which period a new era will begin*, when mankind shall enjoy happiness hitherto unknown; when all nations will with one accord submit to His merciful rule, and thenceforth praise their Saviour and King. Although these calamities must come upon the earth, yet we have something great to live for; but which can only be attained by submission to the Divine will and wisdom. God has declared what His vengeance shall be, and why it shall fall upon the earth. While, prior to its coming, He has given timely warnings, with necessary instructions for leading the people from worldly follies and vices, by listening to the teachings He is thus diffusing amongst the inhabitants of the earth. Those who adhere to His counsels shall be numbered with His chosen people, and find succour amidst the calamities; whilst all who scoff, and who despise the knowledge which God has sent amongst us through His teachers shall perish amidst tumult and strife.

CHAPTER IX.

THE CELESTIAL PROPHECIES CONCLUDED.

The winter time is coming,
 When Englishmen shall see
 The trees in winter blooming,
 Though yet from troubles free;
 And the storm in winter season
 Will surely then appear,
 Bringing justice, truth, and reason,
 That the great events are near.

SPIRITUAL.

At the conclusion of the last prophecy the spirit informed me, that the next chapter would contain a revelation, predicting the period to elapse between the beginning of the calamities and the end of all, portrayed in the preceding chapters, with other matter of public interest, to be inserted as a guide to mankind.

As *other* signs will be given to the people of *other* nations to precede the events which must inevitably fall upon them, it is only necessary that this kingdom should be informed as to the period it is destined to undergo in the purifying of mankind. As each nation will be passed through in succession, the events must follow in the same order. Therefore, this nation will here be informed of the period and continuance of its sufferings. According to instructions, I again appealed to the angel Gabriel, that he might reveal, by Divine permission, everything here necessary to be inserted; when he appeared unrolling the scroll, upon which was written the following revelation:—

Prophecy 9th.—“Behold! I am again commanded to speak these words unto thee. Thus saith the Lord of Hosts! Get thee up thou man of sorrow, go ye forth to the people of the land, prophecy unto them and say: Thus saith the Lord God Almighty! Behold! oh my people, ye are commanded to listen to the words which I have put into the mouths of my prophets to say unto thee. Ye have heard and known the tribulations and troubles which I have declared shall fall upon the earth, that all things which are an abomination to mine eyes shall be overthrown and trodden to the dust. Thus saith the Lord! Behold! that from the day when the first sign shall manifest itself to the inhabitants of this land four years shall pass ere the strife is ended, and two years shall then pass ere the kingdom of universal happiness and love be established. Therefore, from the date thereof to the final end six years shall only elapse ere the destruction of the present systems is completed, and the new millennium era be thoroughly established. Thus saith the Lord! Prophecy to the people and say; Be watchful, oh my people, for ye know not the day nor the hour when my wrath shall fall; but he that is watchful and diligent, and will listen to the voice of my counsel, shall be armed as with a coat of mail against all the evils which are portrayed in former prophecies, and which must assuredly come to pass. Therefore, continue to watch, that the storm may not pass without due knowledge thereof; for rest assured, that the signs shall succeed each other in rapid progress; and, when strife is rife at home, then shall thy foes land, and then woe be to those who have not listened to the things which I have

sent forth amongst them; for the winter in which the first sign shall appear is within the span of the most feeble intellect, as circumstances will shortly prove, from the events which will transpire upon the continent, as described in the signs which are herein given. For, behold! Thus saith the Lord! that whosoever shall have seen, or known, or have been in possession of the things which I have spoken, through my angels, and conceal them from his neighbour, or cause the same to be scoffed or repudiated, or to assist in the repudiation thereof, shall be numbered amongst those on whom my wrath shall assuredly fall. While he who endeavours to prepare the minds of the people, by exertion, or by speech, or by any means for the power of which he is endowed, shall share my blessings and protection in the hours of tribulation. And, Thus saith the Lord! let all who adhere to my commands, and acknowledge my truths, go forth to the people, and declare unto them, that the day of trouble is at hand, and time for deliverance is within their reach. While all who scoff, or neglect until the time when the strife is apparent, shall be numbered in the ranks of the disobedient and oppressors whose fate has, in justice, been duly portrayed. Here endeth the prophecies. Thus saith the Lord!"

This revelation concludes the public prophecies, wherein severe calamities and the times of the happening thereof are portrayed to fall upon *all* nations. Yet, all who, even now, refrain from evil ways, and who listen to the divine counsel, shall be protected and partake of the millennial blessings. The last prediction also verifies the ancient scriptural prophecy, which declares that "power should be given to the beast forty and two months;" while the last paragraph is worthy of particular attention, especially of sceptics who deride and scoff at the phenomena of spiritual manifestations, whether given through the crystal or any other medium*.

* In Zadkiel's annual for this year, there is a remarkable astral judgment upon the coming eclipse in Virgo, which will affect Jerusalem, &c. He judges that "A Christian Ruler will soon set in the seat of the ancient King of the Jews, &c." The next conjunction of Jupiter and Saturn, in 1862, falls near the place of this eclipse, and will bring about remarkable effects, undoubtedly, in all countries influenced by Virgo! Amongst these is the City of Paris.

FOURTH SERIES.

CHAPTER I.

HAVING completed the prophecies, and not knowing of what nature the next subject will be, I pause to inquire of the angel Gabriel, as follows:—

What is the nature of the laws upon which I am next to treat; and how are they to be described? Or, will spiritual revelations be given for my instruction; if such be in accordance with Divine will, I humbly beseech you to reveal the same?

Revelation.—"Behold! I am commanded to declare unto you, that thou art commanded to treat upon the following laws, as hereunder named successively; and for which a spiritual revelation from the highest and holiest authority will be given on each for your instruction. These then are the laws of your own nation, other nations will be instructed in the same manner, and your laws are as follows:—First, The law of the church. Secondly, The criminal law. Thirdly, The law of credit and debt. Fourthly, The law of hereditary heirship. Fifthly, The law of ground rights, rents, and tenantry. Sixthly, The law of the poor and their guardianship. Seventhly, The law of marriage, and its abuses. Eighthly, The law of labour and employments. There are other laws also which can be introduced in the progress of passing through the above, and for which assistance and instruction will be given you."

This revelation, giving the subjects next to be treated upon, having been inserted, I beg the reader's attention to the perusal of the ensuing chapters, wherein these laws will be successively explained, with the motives of their institution, and the evil consequences resulting from the enforcement of obedience thereto, and how they should be dispensed with, thereby uprooting the causes of crime, and lessening the expenses for the support of the establishments for punishment of all crimes arising out of the oppression to which the people are generally subjected.

CHAPTER II.

THE CHURCH LAWS, AND THE EVILS RESULTING FROM THEIR
ARBITRARY PRINCIPLES, AS NOW PRACTISED,
DULY EXPLAINED.

The Church of Christ is righteousness,
Its laws are just and pure :—
Church laws of man are covetousness,
Real Christians wont endure.

SPIRITUAL.

WHAT are the laws of the real church of Christ? or, what are the laws of the different churches now existing upon the earth? why do so many churches exist when Our Redeemer and his apostles—while propagating the true laws of religion and worship—only preached forth *one* doctrine, *one* creed, and *one* form of worship; instructing His apostles to go into all nations, and preach that same gospel alike in *one* form to all classes of society, who were intended to have the same laws and the same church, that all men might worship God with *one* accord? Now, not only has each nation its own code of church laws; but in many nations there are several dissenting churches, each church having separate laws from the established church, and if each of their laws be separately and carefully examined, we shall find that, though they all differ in their religious principles, the ultimate object of one and all is the same. This is particularly the case amongst the numerous *sects* in England, for as this work is chiefly addressed to the English people, and as the spirits have declared that other nations will receive similar knowledge and instructions, it will not here be my duty to enter into particulars respecting the church laws of any other nation. I will, therefore, confine myself to writing upon the abuses to which the English people are subject, in consequence of the oppressive laws under the principles of religious duties. So complicated are the religious forms laid down for our observance, that the main object for which the religion is purported can

scarcely be understood by one-tenth of the people, for upon their endeavour to unravel one mystery, more complicated mysteries manifest themselves, until we become so bewildered, that, rather than distract our brains in prying further into the abyss of mystery, we let it alone altogether, doubting that any real object can be obtained by persevering; or benefit result to us by studying the spiritual future, since with all our spiritual learning and religious instruction, a person of sound intellect can scarcely certainly ascertain whether there be an hereafter existence; and if there be, his human judgment condemns doctrines which he has been taught to believe, as to *eternal* punishment; while nothing else from the religious world is held forth unto him. Finding that the mysteries cannot be satisfactorily explained, he ceases to think about the principles of religion, or an hereafter existence, except as an inexplicable mystery. Thus, if such person respect his character, he continues to attend church, because it is *respectable* and decent. If his sphere of life does not demand the maintenance of respectability, he ceases to attend church, and regards it as useless, until he listens to what the infidel calls the voice of reason, who believes, or professes to believe, that after this life *all is over*; and that the human race is only one portion of the great organization of nature, under which all things move and have their being; changing from one state to another, by a change of matter; Nature consisting of nothing else. But though the infidel may endeavour to imbibe this doctrine, and it may seem reasonable at first, yet the sound mind revolts at the reasoning; for, upon further consideration, he looks around, and many circumstances concur to convince him there *is* a Supreme Power, the author of even Nature itself*. Then

* Mr. Combe, in his Treatise upon Phrenology, thus tersely argues in favor of a Deity:—"A tree with roots exists: the earth exists: and there is an exquisite adaptation of the one to the other. The adaptation is not a quality of the tree, nor of the earth: but a relation between them. It has no physical existence, but is clearly apprehended by mind. Adaptation and its design being obvious, an intelligent mind must have contrived it: and this mind we call the Deity." This quotation is contained in the second volume of the work.

thoughts of immortality flash upon his mind. He has witnessed the death-bed struggles of departed friends in their last agonies, and for weeks after he has seen and heard their spirits by visions, both sleeping and waking; and these, with other circumstances, again convince him of an hereafter existence. He then remembers what he has heard *at church*. The promises of the Saviour, and the threats of eternal punishment haunt his imagination, until he becomes half frantic, and is even disposed to commit *suicide*. What causes these conflicting thoughts in the minds of people willing and anxious to do right; but who with all their study and perseverance can find nothing but mystery? The cause is simply this:—From early tuition they have been taught to reject everything but what comes through the teachers of the church; and that, for one act of disobedience of the church laws *eternal punishment* is their certain fate, and the laws and rights of religion necessary to be kept, as laid down by the church, are such that it is impossible to live and not to break them. So that, they see no hope for them but wretchedness here, and everlasting misery hereafter. Thus, the poor creatures have true cause to be unhappy, that is those who have any real thought of the future. The time is come when unprejudiced persons, willing to listen to instruction, can have these mysteries unravelled; not only proving an hereafter existence, but, instead of eternal suffering therein, that men only suffer in accordance with their deeds; and ultimately, without exception, become angels of light, as shown in the former pages of this work. But this, the spiritual sceptic and church-going community may say, purports to come from *spirits*, and “we don’t believe that spirits are allowed to visit the earth and talk with man; for when Christ came He spread the light and knowledge of truth, and angels or spirits were no longer permitted to do so; and if done, it is wicked, and the spirits who communicate are *evil*, and we shall not countenance any thing of the kind.” Well, let them say so, but remember that they cannot alter the truth

which now generally manifests itself, bringing with it important instruction to the human race, in language which would baffle the sceptic or impostor to imitate. Crystals are not the only media through which spiritual manifestations are made; for there are numerous others through which one glorious doctrine is taught; namely, love and duty to God, charity, brotherly love, and goodwill to all; this is widely different to the church doctrines taught in the present day, and generally practised, which, instead of propagating true Christian principles, as laid down by the Redeemer, sanction oppression and ambition, which the angels declare is an abomination to God, and which will be overthrown. I, having received instructions to devote chapters to each law, as before specified, in accordance therewith supplicated to the angel Gabriel, that he might reveal unto me what might be necessary to be here inserted, and asked the following question:—

Question.—What, is the nature of the revelation which must be here inserted, relative to the present laws and principles by which the churches are governed?

In answer the angel Gabriel appeared, and upon his scroll was written the following:—

Revelation.—“Behold! I am commanded to declare to the world, that the present laws, upon which the principles of the church are founded, are, in themselves, oppressive and tyrannical; its rulers having framed them solely to their own interest, to the detriment of the people, whom they keep in submission and subjection by the dark mysteries which the church laws enforce. This, being an abomination to the Lord, I am commanded to declare to the people, that the principles of the true Christian Church are, love to God, charity, brotherly love, and kindness to one another. Instead of which, a system of oppression is handed down from the highest functionaries, through each and every order connected with the churches of the present day. Thus, those whose duty it is to distribute charity, and show benevolent principles, are continually grasping wealth and influence for

themselves, and influential authority over others. And, under the cloak of their professed doctrines, they practise gross cruelties and injuries on those whom they profess to watch over, and over whom they should be guardians. Now, therefore, declare to the world that the age of superstition and ignorance is fast passing away; when the true ministers of the church shall be endowed with the gifts which Christ bestowed on His true followers. So that, the comfort of the mind, the healing of the body, and the salvation of the soul, shall be entrusted to those who willingly sacrifice self-interest for the promotion and glory of God; and that all creatures can embrace the true doctrines of Christianity, as laid down by Christ himself; and then all classes of society will enjoy that happiness, which now, through the ambitious and self-exalted power of the rulers of the church, they are deprived of; and thus end the oppression to which all classes are subjected, through mystical horrors as represented beyond the grave to be of everlasting duration. For the time is coming when these thoughts will be erased from the minds of man, and the true Church of Christ with all its glory, arising from pure, holy, and untainted religion, established by Christ himself, shall shine forth henceforward and for ever."

This solemn revelation positively declares, that the present church laws and creeds are tyrannical and oppressive. The cause of which results from the avaricious propensities of high church functionaries, which principles are proportionately diffused throughout each of its orders. It also declares that the true church of Christ is based upon the faith and worship in the love and fear of the Lord, with charity, brotherly love, and mutual kindness, or, in other words, "to love thy neighbour as thyself, and endeavour to do good to all." What a contrast between *these* doctrines and those of that church which we are taught to worship and obey! Christ and His apostles, the founders of the true christian church, went about preaching the gospel, healing the sick, and relieving the needy, only accumulating for themselves what necessity required; requiring no fees, and making no charge for the good which they did

through the gifts which Christ, their Lord and Master, had bestowed upon them. Where are the ministers in the present day, particularly those of the Church of England, although they profess to be servants of God, and the followers of Christ, who would take upon themselves the humiliating condition of walking from place to place without salary, simply to do good, or serve the Lord? Let my readers picture to themselves our prelate, the head of the established church, and who is supposed to be a model of piety and morality, the emblem of Christ himself; with his thousands of pounds per year, and to whom all classes are supposed to look, as a guide to salvation; going into one of the distant large towns exhausted in his labours of love and service of the Lord, and when unable to walk longer, to be seated on the humblest animal of burthen used amongst the human race, as Christ did when He entered the City of Jerusalem, and He being the fountain from which all goodness flows, being content to submit to this humiliation rather than to wrong any other persons for the purpose of bettering His own condition! What a true example of self-sacrifice did Christ exhibit during His whole earthly career; and yet to Him all power was given. What a contrast between him and our worldly prelate, who could not even visit the church for any purpose, unless in his carriage, with a retinue of servants. Yet, amidst this pomp, we are taught by this bishop to resist "the devil and all his works, and the pomps and vanities of this wicked world," when *he* openly defies the laws which the people are taught to keep! So it is, in like proportion, from the archbishop to the curate. Most of whom profess to be the ministers and propagators of Christ's laws; and few of whom would administer the sacrament to a dying man, which they hold forth prior to death is necessary for salvation, unless their salary be forthcoming; nor are they contented with the salary of a man whom the law compels to labour hard six days out of the seven. The church law provides better; and its ministers appear determined

The church of the present day is a mere organization of men, who are
 appointed to the office of minister as any person holds a trade to
 which he has been apprenticed, in order to turn his knowledge to
 worldly advantage. All ministers being instructed mechanically till
 they attain sufficient qualification for the fulfilment of their
 office, are appointed by the bishops as spiritual teachers of the
 people, while the latter are taught to reverence whatever doctrines
 such teachers may preach, and to believe, that before they can
 become members of the church, they must submit to the forms of
 baptism, rules of catechism,

&c., and when a knowledge thereof is obtained, that they must be *confirmed* by the 'bishop by his laying on of hands, which entitles them to the full rights of the present Christian church, as it is called, and which signifies a representation of Christ and His apostles laying on of their hands; thus, making those, on whom their hands were laid, *whole*, and members of the true church of Christ. This spiritual laying on of hands is, I conceive, only a delusion, no real good seeming to result therefrom. Where has any cure of *disease*, bodily or mental, been caused by this laying on of hands? This form is an instance of hypocrisy, by outward profession of what they have no inward knowledge; and it merely fills up a blank in monotonous idleness, and it shows one of many trivial reasons for payment of salaries, which the true followers of Christ would decline, and they would be enabled to heal the sick, cure the blind, restore the lame, and they would enjoy all other spiritual gifts, formerly possessed by Christ's true ministers. This revelation declares that their time will soon end, and various spirits have declared, through different media, that a *new era* is near, when Christ's universal church shall be established, and all earthly evils shall be erased, and the present church laws will be no longer recognized. This revelation plainly points out the errors upon which the present church is founded, and by which the people are deluded and oppressed; so also it shows the laws and principles of the true church, laid down by Christ and His apostles; foretelling the overthrow of the former and re-establishment of the latter, under the laws of which the people shall be happy for ever. The present church laws chiefly cause many evils, resulting from popular ignorance, superstition, and vicious habits, when the church itself should remedy these evils and reform the character of the people, who are now taught to practise hypocrisy, having this example set them by teachers whose worldly interest keeps up the delusion, that the people may submit-

sively obey. I trust that the time is near when the people will see their errors, and acknowledge only what is just and truthful.

CHAPTER III.

THE CRIMINAL LAWS, THE PURPOSE OF THEIR INSTITUTION, AND THE MANY EVILS RESULTING THEREFROM.

Though man created laws, whereby to judge his brother,
These laws create the crimes committed on each other.

SPIRITUAL.

The *Criminal* Laws of England, although milder in administration than those of any other nation, yet are oppressive and displeasing to God. They consist of so many specific clauses, that real justice seldom results from their administration. The law itself is so elastic, that it can be stretched out to suit the convenience of purchasers who will pay for its being stretched to suit a particular case, except where murder, felony, fraud, or state conspiracy is proved, where money cannot interfere with the legal sentence. The criminal laws consists of various clauses, framed with a code of laws, awarding punishment according to the nature of offences classed as above mentioned, which generally consists of murder, felony, fraud, treason, and other minor offences arising out of the same. The different sentences vary as follows:—If wilful murder be proved, *death* is now the penalty; but if life be taken in a fit of sudden passion, if it be proved *not* to be with intent to kill, it is treated as manslaughter, for which transportation is awarded for a period varying according to the nature and degree of the offence. So with the felon, there being many classes of crime under this head, the punishment differs, according to the magnitude of the crime, from transportation for life, down to fifteen, ten, seven, or four years; or twelve, six, four, or two months

imprisonment; or for other periods which the presiding judge may award, according to the character of the person, and the crime committed. While fraud or forgery is classed amongst the criminal laws, and generally, when proved to be wilful, transportation is awarded. State treason is now greatly modified; but when proved to be dangerous, transportation or imprisonment for life is generally awarded. There may be other minor crimes classed amongst the criminal laws; but as the above are the principal crimes, I will not enumerate them: but having received instructions that the *criminal* laws and their consequences were to be described, and that a revelation would be given, showing the causes of the crime, for punishment of which such laws were instituted, I have given an outline of the nature of such crimes, and in pursuance of my instructions, I called upon the angel Gabriel, beseeching him that he would reveal unto me matter to be here inserted, and accordingly I asked, when he appeared as follows:—

Question.—By what authority and for what cause were the criminal laws instituted; or, has any benefit resulted to society in general by their enforcement; or, has crime been diminished thereby; or, the welfare and happiness of mankind in general been promoted, and what is the result thereof?

In answer, the same angel appeared, and revealed the following explicit revelation:—'

Revelation.—"Behold! I am commanded to declare that the ambition of man is the sole cause from which every evil which afflicts mankind has arisen. For, ambition creates self-aggrandisement, to support which power must be hired; to support power, tyranny and oppression are resorted to. Oppression creates idleness. Idleness brings poverty. Poverty creates crime. Idleness, poverty, and crime combined drive the sufferers into abject misery, starvation, or incarceration: all of which results from oppression: whereby the ambition of man has instituted authority which is exercised with unscrupulous rigour by those in power; to enforce which laws are instituted to

punish the crimes which the said laws themselves create. As all crimes arise from the same source, by the overthrow of that source crime would then cease to exist. For, oppression creates murder, plunder, fraud, and hypocrisy, and the many evils arising therefrom; the whole combined being the sole cause of the contention which exists amongst all the inhabitants of the earth. And I am commanded to declare, that the Lord hath said, that He created man that they should rule over and govern every other portion of His creation, and thereby live in harmony and love amongst themselves; the earth being endowed with everything necessary for the sustenance of the people thereof, who were taught to work that they might produce by their labour their necessary comforts. But, they have raised up for themselves, in defiance of His will, earthly monarchies, who make to themselves laws, and compel the people thereby to toil, that they who rule them may live in luxury and idleness; calling themselves owners of the land, which the Lord gave equally to all; thence claiming the production thereof, which none can obtain only by purchase, and the price being placed beyond the reach of those whom they compel to toil. So that the multitudes are driven into disobedience, which would otherwise have been avoided; for no man, however oppressive he may be, can calmly submit to the oppression of others. While to enforce submission laws were introduced, which, instead of decreasing crime, has caused it to increase. For murder, plunder, and every other crime have been the result of oppression in some of its variegated forms. Hence the foundation upon which all the criminal laws rest. But I am commanded to declare that the time is coming, and is not far distant, when the causes of all crime shall be uprooted, and all worldly laws abolished. For the Lord hath said; judge not that ye be not judged: And for one of His creatures to judge another and inflict pain or penalty, incarceration, or any punishment is an abomination to the Lord. For no man would commit murder, or any other crime, without cause for its commission; therefore the causes of crime are the chief evils, and when they are uprooted, crime in any form will disappear from amongst men, and where punishment is necessary, the Lord hath said vengeance is mine, and I will repay it. And, were men permitted to enjoy the fruits of their labour, and the many comforts which God hath ordained for them, without interruption, there

would be no cause for murder, theft, or discontent; for each working equally would enjoy equally the fruits thereof; and then, as murder, plunder, and all crime would be unnecessary, law would be abolished, and the people would henceforth live together in contentment and happiness. But man cannot submit to one portion of their fellow-creatures living in luxury upon their earnings, while they themselves suffer the most grinding oppression at the hands of those for whom they labour. But the Lord hath seen their sufferings, and has declared that all things which are an abomination to him shall be overthrown, when punishment by worldly laws shall no longer be known, and crime of every kind will no more be experienced amongst men; but religious harmony will unite them in one strain of worship, and they will glorify God henceforward with one accord."

This revelation plainly shows *the causes* of crime, and why laws were instituted for its punishment, and what their institution has brought down upon mankind, in consequence of the principles upon which they are based. It is declared, that if there were no *oppression*, there would be no crime, and laws would be useless; but, as oppression has produced crime, laws must be enforced while oppression exists; for without law the oppressors could not maintain power; which has resulted from ambition. It is also declared that God created the earth with its necessary comforts for the support of mankind, that men by labour might equally enjoy its fruits; but ambition having taken root amongst them, many nations have submitted to one individual proclaiming himself their king; which, we are informed, is contrary to the will of the Creator. To support his regal position, he has to pay assistants in keeping it, and his liberality makes the recipients willing to sacrifice their independence, and thus monarchy became established; to support which, various institutions have been established; the result is, that these institutions compel one portion of the people to labour, that their earnings should be devoted to support the said institutions. After years had thus passed away, without visible signs of oppression exhibited by the king and

his subordinates, or hired instruments; during which time they were contriving the best means for ensuring the position usurped over their fellow creatures, having left off work themselves, they wanted a portion of the produce of those who still continued to labour; but the people found they had barely sufficient for themselves, and refused to part with any, as all must live if they would work, consequently, he who had the hired power, sent his menials to the people to demand and seize goods for maintenance of their self-exalted king and power; when the people, to defend their rights, murdered their plunderers. In other parts, the usurper more successful, distributed power to those who yielded up their rights to his avarice, upon condition that the power should be used in assisting him to bring all the people under his subjection, which they promised to do. Hence, the king and his associates framed laws to punish with *death* those who took life in resisting his usurped authority, and the people were deterred from resistance, until every producer was burdened with a tax, consisting of contributing one portion of his earnings to support the king and those whom he had placed in power over them. Thus, the oppression gradually increased, until the people, though they labour incessantly, can scarcely live by their earnings. While *The King* and his assistants, in the wholesale plunder of the people, live in idleness and luxury without bodily labour, until the people are discontented, and attempt to steal back a portion of what they have been forced to give up. This becomes so general, that those in power, on finding the goods they have plundered are taken from them by stealth, by their rightful owners, complain to the king that the people unheed the power he has given them, and the people steal back the things which the king permitted the magnates to seize as their rightful property. The king and his hirelings consult together, the result of which is, that a law is passed to punish those persons who steal from the men placed in authority over them. As the king takes care that his

courtiers are liberally paid, the law and punishment for murder and theft are strictly enforced. Thus the two systems of criminal laws were first introduced to gratify one man's ambition and avarice. Though these are the truthful origins of murder, and of theft, and of their punishment, yet they have existed from the same causes until now, though their notoriety has increased. Now we find that a king is not contented with each person contributing sufficient to keep him and his household in luxury and idleness, without corporeal work, but for ages past they have seized upon the whole land; claimed it as their own; allotting it out to the supporters of their oppression: such persons being endowed with regal power to practise gross injuries, and to oppress the people, who have gradually sunk from independent free-thinking men into degraded slaves, until they cannot bear the taunts and oppressive conduct of those in power. The people are desperate, on account of the oppression to which they are subjected, and from which arises the numerous causes for the horrible crimes of murder, suicide, &c., of which so many annually become victims. The poor have become so accustomed to slavery, that they think the attempt to better their condition is useless, as they have for ages toiled under the iron rule of tyranny, to produce wealth which should be expended in maintaining the power which crushes them: toiling also for wealth that should be expended in rearing prisons in which to cage themselves under the rule of despotic men, in case of non-conformity to their will; their oppressors liberally paying out of the people's earnings the men who are ready, at the will of their employers, to coerce the people into subjection. The latter, thus oppressed, finding they are not permitted to obtain common necessaries for their labour, *steal*, notwithstanding laws are instituted to punish for stealing; when law itself is the instrument which sanctions the plunder of the poor by the rich. Why should they not be protected in plundering their own back from the rich? It may

be argued, that the poor and the vicious will plunder each other. Be it so; they have suffered so much from oppression, that they deem it no crime to take wherever they can find it; and the instigators of such propensities are chiefly culpable. The revelation declares, that, if all men were to labour equally, each being permitted to enjoy the fruits of his labours, without interruption; as the earth produces plenty to support *all*, *theft* would be unnecessary, for there would be no market for those who steal. Thus, in accordance with the spiritual assertions, ambition and oppression combined are the foundation of crime and its evils: and not until these are uprooted will crime cease to exist. When the time comes, which is near, when oppression will be overthrown, all worldly law, and every thing abominable to God will be destroyed, and mankind will thenceforth dwell in happiness and love. The same cause produces murder and plunder, fraud and conspiracy, and all crimes classed amongst the criminal laws, and which will vanish at the appointed time. As other laws are to be introduced, I leave the reader to judge as to the truthfulness of this revelation, respecting the *cause* of crimes, and the object of the laws instituted for their suppression, with the universal disastrous consequences resulting therefrom*.

* The Statute Book is still disgraced by many absurd and unjust laws, notwithstanding the good which has been done by our Law Reformers. It would be well to make laws binding only for a certain period, and then to die a natural death, unless re-enacted. Many of our old laws, still in force, are quite antagonistic to the wants and feelings of this generation. However, our position is better than it was twenty-five years since, when the learned antiquary, Mr. John Britton, in his History of Tunbridge Wells, thus forcibly expressed himself:—"Happy would it be for England if her laws were less in number, shorter and more rational in contents, and reformed in all their surplusage and verbiage! The Statutes at large consist of such a mass of perplexing nonsense, that common sense and common honesty have but little chance of escape, if they once get entangled in the complicated net of litigation."—Even now, the Criminal Laws are being concentrated, and law is less costly than formerly was the case.

CHAPTER IV.

THE LAW OF CREDIT AND DEBT, ITS ORIGIN, AND THE
CONSEQUENCES RESULTING THEREFROM.

The rich men make the laws,
Without sanction of the poor;
The poor produce the cause,
Which adds to the rich man's store.

SPIRITUAL.

THE next law to be described, as contained in the spiritual instructions, is that of the creditor and debtor's laws, which consist in a process of law by one person against another for the recovery of *debts*, which either through accident, or wilfully, remain unpaid, and such crimes not coming within the pale of the criminal law, a separate law is instituted for the special purpose of investigating the nature of such offences; and, as the spirits have named this law, as one from which evil results, I, in compliance with my instructions, that a revelation would be given, describing the origin of this law, and the cause by which the commission of such crimes has arisen, and the result of the laws instituted for their suppression, that the people may be instructed by celestial powers on this subject, again called upon the same angel, and asked this question:—

Question.—What is the nature of the matter which must be here inserted relative to the institutions of the above law, its effects upon society; or, what benefit to mankind in general results from its enforcement; and, if this be in accordance with Divine will, I beseech thee to reveal the same unto me?

In answer, the following revelation appeared on the scroll which the spirit held:—

Revelation.—“Behold! I am commanded to declare, that God hath said, that buying, selling, or traffic for gain in the produce of the earth, is an abomination unto Him. For no man was gifted by Him with

the power of claiming, by right of authority, any portion of the production which would enable him to sell to others, and thereby raise himself in wealth above the level of his fellow-mortals in creation. Still God has permitted this power to arise and exist, that His people might see and know by whom they are oppressed. But, Behold! I am commanded to declare, that even as Christ overturned the buyers, sellers, and money-changers, in the days when he existed upon the earth, even so shall they be again overturned. For money was instituted by oppression, and this has become a curse upon the earth, and is an abomination unto God; for without money oppression could not attain its desired end, and this law, which operates to suit the convenience of one class to the detriment of the other, could not exist. Were there no buying or selling, there would be neither debtor nor creditor. Therefore, the law adapted for the suppression of this so called crime, instead of diminishing, assists in the augmentation of this particular class of worldly offences; thus gratifying the ambition of those in power, that the poor may suffer more tyranny than could be otherwise awarded them. For though God is the giver of all things, yet the oppressors have dared to take upon themselves to buy and sell for gain that which the Lord hath given; or, to incarcerate their neighbours for eating the food which He hath sent for their sustenance; so that the real plunderer is he who hoardeth up the production of the earth to obtain wealth thereby. And he who needeth, and taketh from him who hoardeth that which is not his lawful rights, doth not commit evil in the sight of God. But, he who plundereth the people of that which God created for them, truly sinneth against that God who gave them life, light, and being; and in the days when the struggle cometh, they who continue to enforce, or assist in the enforcement of this law, it being oppressive to the poor, shall suffer, in like manner, with those who are numbered amongst the transgressors; nor are they who break such oppressive worldly laws disobedient to the will of God, as they are no guide or restraint to the character of mankind; but adds to the evil and wicked tendencies of the human race; increasing the magnitude of human suffering; debasing and demoralizing the characters and dispositions of all; by destroying the true spirit of charity, which would otherwise exist; and cherishing the spirit of avarice, ambition, and oppression, with its

laws ; none of which being more degrading, unjust, or oppressive than the law existing between the creditor and debtor, in all its intricate forms."

These assertions show that no person has a right to claim any portion of the earth, or of its productions, for the purpose of selling to obtain wealth. The earth with its blessings was created for the comfort of the human race, that all might freely enjoy its fruits. But one portion of the creation having, by permission of God, for a wise end no doubt, obtained power over their fellow-creatures, they have, in defiance of that God, trampled on the rights of the other portion of the human race, and have established laws for maintaining their authority, to disobey which they tell the people will bring upon them eternal damnation. These laws are portrayed to regulate the national affairs and resources, which *appears* feasible and just. But, peculiar metals are extracted from the bowels of the earth by the toiling classes, such metals being then transformed by other labourers into several species of *coin* ; special laws being made by the ruling powers for the regulation of the same. We find that the same laws permit this coin to reach no poor man's hand, only in payment for his labour ; while every article which the masses produce is taken from them, and a fixed price set upon each, while those who make the laws and institute the coin possess it *without labour*, it bearing their own private marks, and they paying the masses for their production according to their avaricious dispositions ; so that, after the producer has worked hard, instead of being permitted to enjoy the fruits of his labour, he finds that his employers withhold the production thereof, and give in return so much coin, according to the regulation of the ruling powers. So that, before eating of the fruits of the earth which he himself has produced, he must *purchase* with the said coin ; and finds to his discomfiture that all he can earn in one week will scarcely procure him food for the next. Thus, the

system has been handed down, till each successive generation becomes more oppressive. When this coin becomes universally established, man's ambition suggested *speculation*, in the shape of buying and selling, to gain larger supplies of the precious coins; and in those days craft and deception were not so apparent amongst the different classes of society, speculations became more prevalent, and men began to learn that idleness and good living were better than hard work with mere subsistence; and that the only way to achieve this object was to speculate to the detriment of their neighbours. Thus *debts* were first contracted. The creditors depended solely upon the honesty or generosity of their debtors, who, on learning the value of the precious coins, resolved upon retaining whatever amount they could accumulate, by contracting debts, or by fraud; till at length a law was necessary for the recovery of such debts; which appeared just. But, had not the ambition and oppression of man brought about the practise of buying and selling, by means of the transformation of these metals into coins, which metal, in reality, belongs to all classes alike, but which the laws of the earth consign as the individual property of one person of a nation, no other person being permitted to possess it only at the will of the ruling power: had such law not been called into requisition in the form of coin, buying, selling, creditors, debtors, or the law instituted for the recovery of such debts, however just it may appear, would not have existed. From the first institution of this law it has undergone many changes in the forms of administration. When first enacted, it reached all classes alike, where debts were contracted; and was, in all cases, justly administered; but it, as well as other institutions under British rule, has changed for the worse to the *poorer* classes; while the rich benefit by its alteration; for instead of there now being one law for the recovery of debts, extending to all classes, and amounts, with equal rigour; we find there are two specific laws for the recovery of debts, one for

the rich and another for the poor: that for the rich being known as the law of bankruptcy, and that for the poor the small debt law; or the bankruptcy court, and the county court, which are grossly oppressive as to the poor. In cases of bankruptcy, where a man is in business of any kind, if he is considered at all respectable, he can contract various debts, employ men, keep servants, live idly, and in extravagance, himself and family, out of the proceeds of the stock of goods obtained on credit, paying a little now and then; not even actual interest for the amount he owes; until his creditors become uneasy, and demand a settlement. At the first hint of this, our honest tradesman secretly secures to himself so much ready cash and stock as he can without detection. This done, he regulates his books, or pays some skilful attorney to do so for him, who takes care to allow an ample sum for weekly household expenditure, and all outgoings; so that his books look well and regularly kept. He then, through his attorney, coolly informs his creditors, that, in consequence of bad trade and other losses, he cannot meet their payments, and throws himself into their hands, the principal of whom makes a bankrupt of him; when his stock and all his effects, books, bills, &c., found on the premises are *seized*; and at the next sitting of the court of bankruptcy his books are over-hauled; and, notwithstanding the unnecessary and enormous sum entered as his weekly household expenditure, if the books are apparently straightforward, those who form the court being men moving in a similar sphere of life, the defendant is merely asked to swear that his accounts are correct, and nothing but circumstances over which he had no control caused his failure. The Judge of the Bankruptcy court then pronounces him to be entitled to the "benefit of the act," and directions are given for his effects to be sold; and the money accounted for by the books, such as debts owing, cash in hand, and the produce of the stock when sold, is ordered to be divided amongst the creditors, so that if his debts and liabilities

amount to twenty thousand pounds, and his stock and effects only realize one penny in the pound, it is paid to the creditors, and the bankrupt law prohibits the creditors from further claim, and he is presented with a certificate, which entitles him to resume business again, and, in a few months after, this honest man opens business again in the same town, and sometimes on the same premises, with redoubled vigour and splendour, to the annoyance of former creditors, who see him enjoying the same public patronage as though all had proved him an honest man. In some instances this fraud is committed and sanctioned by the bankruptcy court twice, or even thrice, by the same person, who may accumulate sufficient to live the remainder of his days in retirement, and rank amongst respectable men. Let us look at the contrast which exhibits itself in the administration of the two laws for the recovery of debts, and show how the poor man is treated in the county, or small debts court. Should he, by death, or personal illness, want of employment, or any other of the vicissitudes of life to which a poor man is exposed, or through sheer want and hunger, either of himself or family, get into debt for a half sufficient supply of the common necessaries of life, so that his debt may amount to five shillings, or a pound, and before he has recovered from his illness, or been able to turn himself from his difficulties, he is applied to two or three times, at intervals, for the debt, but is not prepared to meet the payment thereof; his creditor kindly issues a *summons* for his appearance at the county court, the cost of which is added to the debt. Next the hearing of the case, which adds another fee to the debt, varying in its cost according to the amount of such debt. He is next sentenced to pay either by instalments, or otherwise, as his circumstances will admit, and for every instalment an additional *fee* is charged. So that the debt of the poor man, instead of decreasing, frequently is doubled by his process of law, and in case an omission of payment be made of any instalment, he is arrested for the whole of

the debt, after formal application to show cause for the nonpayment, and he is then committed to the common prison. The cost attending such committal being added to his debt. No chance remains for him but *the prison*, or payment of double the amount which he really owed. Our lawyers call this *justice*: but the spirits have declared that the law itself is debasing and demoralizing, rather increasing than diminishing the progress of offences; that to omit the payment charged upon things which God created for the comfort of the people when they are really in need, and the worldly lawful means beyond their reach, is not evil in His sight. The plunderers are those who withhold the things created for his people to enjoy equally for their labour, while those who continue to enforce, or assist in the enforcement of this law, shall in the coming struggle perish with the oppressors and disobedient as hereinbefore portrayed. The Lord hath said, through His angels, that the law is oppressive, and displeasing to Him, as the causes from which the worldly offences arise, for which this law was instituted, are an abomination; they being the result of ambition and oppression which the rulers have exhibited towards their fellow-creatures, and which will shortly be uprooted.

CHAPTER V.

HEREDITARY LAW, ITS CAUSES, EFFECTS, AND CONSEQUENCES RESULTING THEREFROM.

Why should heirs hold the houses, land, or gold,
Or riches they have plundered from the poor;
Which by ambitious tyranny so bold
They seize by force, and add unto their store;
Thus create strife and famine in the land—
Which God will check by His Almighty hand.

SPIRITUAL.

THE law of primogeniture, or hereditary heirship, is an ancient institution, invented by the rich, who found after they had laid claim to several portions of the land,

and accumulated other riches, that, unless some provision were made to protect them, upon the decease of the person who possessed them, they would pass to the people, the rightful owners. Not content with living in luxury out of what had been plundered, they also wished that their *successors*, in the shape of son, daughter, or any other individual of family connexion, irrespective of moral or intellectual fitness, should retain possession of ill-gotten wealth. The consequences were, that the supreme rule of the kingdom, and all property which persons possessed and claimed as their own, should be made heirable, for which purpose this law was instituted. So that the Throne of the king was heirable, as well as all other possessions, no matter what the merits of the succeeding heir might be. Thus, certain persons having gained regal favour were gifted with grants of land in different parts of the kingdom, such persons having power to *sell* land upon such conditions as they thought proper. When the law of primogeniture or hereditary heirship was passed, the heirs and successors of these persons were proclaimed rightful owners of the several portions of land inherited by their forefathers; which system still continues. Hence have arisen the names of many estates now bearing the names of their first possessors. As the spirits have declared that God hath said, He created the land that all men might equally enjoy its produce, and that it is displeasing to Him, that one portion of His creatures should exist upon the produce of the other portion, without producing *themselves*, and that He intended all should *labour*, and that a revelation should be given describing the unjust law which keeps one part of the people in wretchedness, and another part in idleness and luxury, I, in accordance with instructions, supplicated that the angel Gabriel would reveal the necessary instructions to be inserted in this chapter, namely:—

Question.—What is the nature of the law of hereditary heirship; or, what are the consequences resulting to man through its enforcement; or, is it good in the sight of God that it should exist?

In answer, the following revelation was given:—

Revelation.—"Behold! I am commanded to declare, that this law is an abomination to the Lord, and is one of the special causes from which the many evils which afflict the human race has arisen. For, it encourages the rich to plunder the poor, and amply rewards them for doing so; while the poor are not permitted to inherit one joy or one comfort, which God created for them, without paying homage and respect to those by whom they are plundered. But, God made the land, the seas, and all that in them is, and ordained that all things therein should be for the amusement, happiness, and sustenance of man; all to be enjoyed equally, without any other tribute than the labour by the sweat of his brow. Now, therefore, declare to the world, that no man can accumulate riches and be honest to his neighbour. To lay up for to-morrow is evil in the sight of God; for he knoweth not that which to-morrow may bring forth. As all flesh came into the world unencumbered by wealth or raiment, they are ordained that, after their paternal care is ended, they shall turn to the world and reap therefrom that which shall sustain them till they return again to the earth; nor shall they be permitted to take anything from the world. Therefore, to hoard is wicked, and it is also wicked that wealth should be possessed by any while others want. Therefore, declare to the world, that all self-exalted power, all accumulated riches, and all things which are an abomination to God, shall be swept off from the face of the earth. And, when the days of trouble, which are near at hand, are ended, mankind shall enjoy the comforts which God created for them, without fear or restraint, and shall henceforth dwell in religious harmony and brotherly love."

This law is declared to be abominable to the Lord, as it is a special cause from which many oppressive evils arise; the chief of which is, that the land is possessed by *one class*, who likewise proclaim themselves owners of the production, by which means they possess the wealth which the working population produce, who must submit to a mere pittance for their labour, while the proprietors enjoy its fruits, and assist in making laws for the people. Instead of paying their labourers so that

they might provide themselves with necessary comforts, their salaries are paid so sparingly that they can scarcely live and furnish themselves and families with clothing or comfort. Their employers not content to live out of the labour of their workmen, and clear all expenses connected with their trade, also desire to grasp sufficient from the producers, which enables them to save fortunes for their families; so that, when they grow up, instead of teaching them to live by industry, they succeed to such fortunes, which they are instructed likewise to *increase*. This is the system, from the great landowner to the farmer, manufacturer, and petty tradesman; all endeavour to accomplish this end, namely, *to save fortunes to establish* their children respectably, no matter how the money is obtained, if once completed the law of primogeniture, or hereditary heirship, confirms the rights of the heirs to possess that property. The angels declare that this law rewards the rich for depriving the poor, but the poor are not permitted to share God's blessings or comforts of life without paying homage to their oppressors: while other laws coerce the people to submit to these wrongs. This revelation declares that no man can save riches and be honest. God created the earth and seas with their production, that all men might enjoy them with freedom and equality; and, for one person to possess *wealth* while others are starving is a sin against the Creator. He declares through His angels, that this law with its evils shall be abolished. This revelation plainly shows why this law was instituted, and the many disadvantages experienced by the poor, resulting therefrom; who, although they are compelled to submit to the laws of the kingdom, are not permitted to share in their formation. Hence, one class makes the laws and enjoys their results, while the other class cannot have *law* without payment, nor justice at any price; though it may appear just, where any law is called into requisition; yet, if analyzed, it will be found oppressive in some measure. So it is with every thing which has oppression for its foundation, and this

particular law, though to a worldly mind it appears rightful, if we examine it spiritually and charitably it is not just. Still the little tradesmen are not to be regarded as causing the evils; nor, in fact, do the most wealthy cause it; *for both have been taught in the school of experience*, and from early tuition have imbibed a liking for comforts, and have resolved to adhere to secular advice, and to "Hold fast that which is good," and do not feel disposed, at present, to alter their opinion or intention; nor can they be blamed, so far as concerns worldly consideration*. Still, if our clergy and rulers would adhere to their own doctrines, and show forth a feeling of charity, this universal feeling would speedily follow, and want and misery would quickly disappear. The spirits declare, that, however opposed the wealthy classes may be to these principles, the time is coming when every evil shall be removed, and all which is an abomination to God shall perish, and mankind shall henceforth enjoy the fruits of the earth in freedom, dwelling in charity with each other, and acknowledging all God's creatures as one family, whose study will be harmony. As this revelation has given such plain assertions in explanation of its nature and results, no further remarks are necessary respecting it.

* The artificial state of society in the present day—the result of many centuries—renders such alteration, in most cases, very difficult to accomplish, however desirable. A man who has sons and daughters to "establish in life," according to their birth and antecedents, thinks it to be his duty to lay aside a certain amount of money for their use and benefit after his decease. According to the existing rules of society, and the principle applies to towns and villages, unless these children have a certain amount of money, they lose *caste*, and are neglected by those, who, careful of their own position, shun them. To do the reverse requires an amount of moral courage comparatively rare.

CHAPTER VI.

THE LAW OF GROUND RIGHTS, RENTS, AND TENANTSHIP,
WITH THEIR EVILS DULY EXPLAINED.

That God who made the earth
 For man whereon to dwell,
 Will punish justly by His wrath
 All those who dare to sell;
 Or charge for hire, and be paid
 For that which God alone hath made.

SPIRITUAL.

FROM these lines it is plain that this law, enacted to establish the rights of one class to the private possession of lands, is abominable to God, and is one cause of the crime and destitution existing amongst the lower classes. One man claiming hundreds, and in some instances thousands of acres of land, cultivated solely to his own interest, to the detriment of the cultivators, is a fatal consequence in the experience of the working classes, and it has attracted the attention of great men, both in the past age and the present age, who have noticed its unjust principles, but who have found it sanctioned by the ruling power, and so ancient that, under existing circumstances, it cannot be destroyed; therefore, though many wealthy landlords still acknowledge such injustice, few are generous enough to assist in uprooting the evil; for, feeling the comforts of their situations, and having the sanction of the various ruling powers, they stifle the voice of conscience, and disregard the wretchedness of the people on whom they are living in splendour*. The latter are comparatively destitute, and, frequently, homeless, which results from the landowners charging exorbitantly for the ground for which they are heavily taxed. So that, before any domicile can be set up,

* For instance, one of the large landed Scotch Peers, who probably has thousands of acres of land uncultivated, and perhaps preserved only for pleasure; while hundreds of his dependants are cleared out, and liable to starve! But we need not cross the Tweed for cases in point.

large sums of money must be expended ; and no poor man can possess his own dwelling, though he would contentedly build one had he ground sufficient, and be satisfied to live in a place to be built for himself with the materials with which God has furnished the earth. Instead of which, no man, unless possessing ground by heirship or purchase, the latter being beyond the reach of the poor, can possess land without paying rent or purchase money ; while the real owners, although a large price may have been paid for it, must still pay a yearly tax to government for owning such land. Hence, the fortunate possessors of money by heirship, by speculations in trade, or otherwise, can purchase land, build houses, according to their convenience, and for which, on account of the numerous taxes they have to pay, heavy occupation rents are charged. The poorer classes are huddled together like cattle in the large towns, in *hovels* which the landlords would not bear as a stable for their horses, or a kennel for their dogs*. Still, heavy *rents* must be paid, or they are turned out to beg, steal, or starve. The result is, the workhouse or the prison ; or, at intervals, frequently both. Before making further remarks, in pursuance of instructions, which inform me that a celestial revelation would be given relative to this law, I called upon the angel Gabriel, and that he might give the necessary revelation for this chapter, I asked :—

Question.—What result has the above law produced on mankind in general ; or is its existence good in the sight of God ?

In answer, the angel Gabriel appeared with the scroll, upon which the following beautiful and explicit answer was written :—

Revelation.—“ Behold ! I am commanded to declare, that sufficient has been said on the other laws in the preceding revelations to convince the world that this law is, in like manner, an abomination to the

* For a striking instance, see the Report of Dr. Letheby on the sanitary state of the wealthy City of London, published in the month of April, 1857 : contrast it with an account of a civic banquet.

Lord. For the great, good, and powerful God never ordained that one class of individuals should seize upon any portion of the earth, and proclaim themselves the owners of that which God Almighty created for the comfort of all. Therefore, all who have disregarded His will, and who take upon themselves to trample upon the rights of any portion of His people, shall suffer many fold for the injuries they thus inflict. For, by this law arises the destitution and misery amongst my people, which would otherwise not exist; which also creates the crimes which the worldly laws were established to punish. Without the existence of the law maintaining the avaricious desire for possession of ground rights and rentals, all people would be enabled to furnish themselves with food, raiment, and shelter; dwell in harmony and love amongst each other; rendering each other that assistance which is now purchased at the risk of life and liberty. The destruction of these laws will again enable man to enjoy the fruits of the earth in true peace and happiness. For the Redeemer when on earth declared that God Almighty sent Him to exhort mankind to refrain from their evils, and to cease from oppressing each other, which will assuredly be the case when these evils are uprooted. For,

Why should man deprive his neighbour
Of his goods against his will;
God made all for honest labour,
Not to plunder, or to steal.

These words, though written by a modern worldly man, embrace truth, justice, honour, and simplicity, seldom met with upon the earth. Therefore, declare to the world that, though these laws must continue, yet the period of their continuance is short, as with all other evils they must vanish when the Great Universal King shall establish His reign of mercy, love, justice, and freedom, when all mankind will worship and obey His divine will and commandments with one accord."

This revelation shows that it is displeasing to God that any part of the earth should be claimed by separate individuals; and be disposed of as merchandize. God declares, through His angels, that the productions of the earth were created for the comfort of *all* His creatures, and that it is furnished with necessaries for all, which could be obtained by all by ordinary labour.

Instead of which, one portion of His creatures has usurped authority over the other portion, and in defiance of His will has claimed the earth and its productions, and withhold the same from the people, many of whom starve. The productions of the earth are only permitted to reach them through a medium of purchase money, or *price* beyond their reach. The lands being monopolized, and partially laid waste for the sport of the owners, *thousands* are thereby unemployed, which could otherwise earn an honest living by their cultivation; but who, unemployed, can have no money, hence they must beg, steal, or starve; and, as begging is a crime which incurs imprisonment, and stealing being no other, rather than starve they resort to the latter, as imprisonment must follow in either case. The rulers not only prevent them from getting an honest living, but institute laws to punish the people for taking back their own, or for asking charity. If they attempt to save themselves from starvation they are incarcerated. Yet Englishmen above all men boast of their *freedom!* It must not be understood that I advocate the principles of *plunder*; for, having little myself, I could ill afford to be plundered of it; no doubt others more or less think and feel the same; but my opinion is, and it is confirmed by the angelic statements, that, if the earth's productions were equally enjoyed, and all would work equally, there is sufficient for all, and each man would be satisfied without plundering from his neighbour; and if there were no markets, or even if there were, and no competition allowed, and no great salaries permitted or granted, ambition would be useless. If no man were above his fellow he could have no power, and tyranny would not exist, nor any crime now experienced amongst mankind. Were there no power to maintain *taxes* would be unnecessary; and then people might build houses, cultivate land, manufacture their own materials for domestic uses as formerly: and as one portion of the earth became cultivated and populated, other portions, as the spirits have declared, could un-

dergo the same change; for there are climates suitable for all persons which God created, that mankind might cultivate them, and live in harmony by the productions which the lands bring forth. It may be said that a power is necessary to be maintained in each nation to prevent other nations from seizing its productions; but this is not the only nation to which these revelations allude, for *all nations* will undergo this change, and the world will then be peopled by inhabitants who will universally love and respect each other; and, as the angel has declared, this law must continue, yet the period of its continuation is short, when it and every evil shall be finally erased.

CHAPTER VII.

THE POOR LAW, ITS EVILS, AND THE BAD CONSEQUENCES RESULTING THEREFROM.

This is the law which punisheth
 All poverty as crime;
 Fresh acts to it replenisheth
 New strength from time to time.

SPIRITUAL.

THIS law has proved to be oppressive and hard, imposed upon an industrious and ingenious population. As many have experienced the truthfulness of the assertions given in these lines, it is necessary that the people should know whether such law be good in God's sight. Before making any further remarks upon it, in compliance with my instructions, I seek for the revelation which the spirits declared should be given upon the subject, and inserted in this chapter. Accordingly I called upon the angel Gabriel, and asked as follows:—

Question.—Is the present law relating to the guardianship of the poor, as it now exists, good in the sight of God; or, what are the real consequences resulting from its operation; and, if in accordance

with Divine will, I humbly beseech that thou mayest reveal an answer to this question ?

The angel appeared bearing the scroll, upon which was written the following communication :—

Revelation.—“ Behold ! I am commanded to declare, that this law was instituted by the wealthy usurpers of the land, in consequence of the increasing misery of the victims of their plunder, hundreds of whom were perishing from destitution through the mercenary rapacity of those in power ; until their sufferings attracted public notice, and necessity was then observed by the wealth owners to make some provision for the alleviation of the wretched people, whom they had plundered of the rights and comforts which God Almighty had created for them. So that the poorer classes, under the apparent kindness of their avaricious and ambitious rulers, for a time, grovelled on in contentment, as their extreme wants were scantily supplied by the provision of the law which formed parishes and authorities, to whom was entrusted the maintenance of the poor and helpless. But, as ages passed, the ambition of the rich increased, and the poor were considered by them to enjoy comforts too much on an equal with their own. Until, at length, consultations were held in high places, and the result of which was, to order still further oppression upon the people, from whose hard earnings they extracted the means for the erection of bastiles ; wherein, from their poverty, they suffer incarceration. So that when age, or infirmity, or want of employment deprived them of living by their labour, they should be compelled to suffer this incarceration on miserable sustenance, such as the laws provide for all persons under sentence for crime ; although the poor were taught to believe, that within these places comforts would be provided for them which they could not procure for themselves elsewhere ; so that the labouring classes under this promise willingly contributed to the erection and establishment of these places, and pretended reform of their own condition. Thus, heavy rates on all industry are claimed by the law to support these establishments, the real inmates of which are treated as malefactors ; so that the rates, or contributions, are squandered in the payments of large salaries on persons whose duties, devolving on them from governmental authority, are to coerce and

punish all whom misfortune has made the victims of avarice and plunder of their rulers : and that, instead of improvement, their condition annually becomes worse. After toiling their whole life in misery and wretchedness, to support those under whose power they are imprisoned, they are left to languor in their old age, and perish within the walls of the bastile ; so that this law is one of the many which causes crimes and evils of the darkest nature, and therefore is in itself the greatest abomination to God. And I am commanded to declare that the time is at hand when the rulers and authorities who are the guardians of the poor, shall be hurled from that power in which they have installed themselves ; and the people shall understand their true position, by knowing that God made all men, and that all are equal in His eyes, and that it is displeasing to Him for one portion of His creatures to become a prey to the other. And though their sufferings must continue for a short time, the day is near when all worldly power and authority shall be overthrown ; and all God's creatures shall be equal, happy, and contented ; working with harmony and brotherly love, for the promotion of the happiness and comforts of each other ; acknowledging only one God, and His eternal will and divine laws. Therefore, declare to the world that the end of their oppression is at hand."

From this revelation it appears plain, that the ancient rulers, after claiming land and its production, and thereby preventing the poor from living on their own soil, or labouring on the soil claimed by others for means to obtain a living ; had no intention to contribute towards the support of their victims, until the destitute condition of the people, through the injustice of those placed in authority over them, had excited public attention ; when it was deemed necessary to prevent popular revolt to institute laws to enforce small pittances to be paid by the wealthy to support the people whose rights had been usurped. As discontent was manifesting itself amongst the unemployed and destitute, the rulers feared that without compromise their power might be wrenched from them, hence a law was passed, ordering the kingdom to be divided and

subdivided into districts, or rather parishes, appointing authorities, who held their power from the government, and such power was invested in their hands as would enable the parish authorities to look especially to the wants of the poor. These authorities consisted of churchwardens and other officers, who remained in office so long as the parishioners considered them worthy, and were chosen amongst the ratepayers in the towns or parishes, and the principal persons in the rural districts; in the churches of which, meetings of ratepayers and others were held quarterly, for regulating domestic affairs and poor-rates of each parish. The overseer was entrusted with the payment of all monies received by the poor; who, on proof of sickness or poverty, through want of employment or otherwise, was instructed by the ratepayers to pay each family so much per head, so as to come within reach of the average wages a countryman would receive when at work, and in case of sickness, medical aid was furnished at the expense of the parish. In large towns this law was carried out to a similar effect, though, where the parishes were large, and the poor become unable to continue housekeeping for themselves, workhouses were provided where old and destitute people obtained food and shelter, and sometimes clothing, enjoying comforts, now unknown in the *bastile*. While, in the villages, the poor were always provided for at home. When work again presented itself, or sickness left them, they were ready to pursue their calling, with shelter already provided for them. Though the poor then experienced much suffering and oppression, they appeared contented, believing from the tuition of their rulers that it was God's will for one part of His people to be rich, and the other poor. As time passed and the population increased, the rulers found that their present plan of providing for the poor was burdensome; for they experienced more fully the comforts provided for themselves, and the ambition of the rulers increased; while to secure their positions, new schemes were necessary for

suppressing the clamorous cries of the poor. It was necessary to blindfold the people, by holding forth a great, and what the rulers termed, a glorious reformation in the condition of the poor, and the ignorant people believed such would be the case. Their bland oppressors informed them, that, when *the reform* was established, instead of the unemployed, or the infirm, or aged having to submit to the jeers of the parish overseer, when visiting him for relief, a large house with beautiful gardens would be erected for their reception, wherein they would all be comfortably fed, clothed, and lodged, free of rent or expenses, to go in and leave when they liked; which, at first sight, appeared a beneficial change, and which the people anticipated would soon occur. Notwithstanding these fine promises, however, some eminent men opposed the new law, and told the people, that by sanctioning it, fresh strength would be added to their fetters. These men were hooted for their observations, for the plotters against the people's rights had skilfully woven the web in which the people had become entangled, and would not listen to anything but *reform*, which they were determined should be brought about, even at the sacrifice of their lives and liberties; feeling assured that no law could deteriorate their condition, and the riots which took place, plainly showed that the people were bent upon having the long looked for *reform*. The result was, the Poor Law Bill passed, and in less than two years the people discovered their error; for they found many clauses incorporated in the act of which they had no knowledge. Instead of the houses which they were told would be built in the parishes, seven or eight parishes, or in some cases more, were formed into one union, amongst which a suitable site was chosen to erect the bastille, called the "Union Poorhouse," bearing the name of some market town or parish. Such house being built in every way after the style of modern prisons, with watchmen and wardens, called governors, porters, &c., one wing devoted to the *females*, and the other to the *males*, with

rooms, iron gates, and similar comforts which the common felon prison affords. Each parish, constituting the union, furnishes guardians, supposed to meet in council in a room under the roof of the bastille, at least once a week. These guardians lay before the meeting the state of the poor in their respective parishes, and, also, there are two *relieving* officers appointed, whose duty it is to pay to the poor whatever their guardians may allot to them. So far all looks smooth, but when we examine the internal operations of this law we find that the state of the poor, under its protection, is pitiable and degraded. In rural districts, where there is no employment for females or young children, under the old law the parish used to allow so much *per head* for children under such an age, where the family exceeded a certain number; so that, with the wages of the man and the parish allowance, families could be supported with slight comfort. Now, if a man cannot support his family by his labour, it is almost impossible to obtain assistance; and when he is deprived of work by illness or otherwise, he applies to his parish guardian, where, instead of obtaining relief, he is informed that he must appear before "the board, and state his case," perhaps four or five days thence, and the place of meeting seven or eight miles distant; where, upon his arrival, as such difficulties mostly occur in the winter, he is cold, hungry, and tired, and as there are many parishes connected with the union, he finds others in a similar situation, who having to wait, many hours must be spent in a reception room, exposed to draughts from open doors or windows, which are considered by the authorities essential to health. Before seeing their humane *guardians* they are almost famishing with cold and hunger. At length their turn comes, and they are ushered into a room comfortably fitted up, with fire burning; which influence forms a contrast to the place which the trembling applicant has just left. Around a table covered with papers sit a party of red-faced, comfortable looking gentlemen, who are generally clergymen, farmers, and

other principal men of the different union villages, one of whom, the chairman, sternly enquires of the applicant the nature of his "business;" who, after stating his case, is asked various questions little bearing on the point at issue, and is, at length, told that he can have no relief out of doors; but they will give him an order for himself and family to come "into the house;" and no further notice is taken of any appeal for their decision to be altered. Consequently, he is ordered out of the room, and told to see the relieving officer of the district to which his parish belongs, who presents him with a written order for himself and family to be admitted to in-door relief; so that the poor man, tired, hungry, and cold, must retrace his steps, seven or eight miles, perhaps more, without refreshment; his day lost, and his starving family at home anxiously waiting some refreshment, as the result of his journey; but find themselves on his arrival doomed to disappointment and misery. Perhaps days pass away, no employment can be obtained, and every hope vanishes. They are compelled, at last, to avail themselves of *the order*. Consequently, they leave their furniture in the care of friends, shut up their house, and walk with their family to the bastile; where the wife is forthwith separated from her husband, the children from their parents; stripped of clothing, and attired in the union livery: conducted to separate parts of the bastile, where communication is prevented on penalty of punishment; and where they undergo strict discipline, living on mean food, sleeping under lock and key, and suffering gross insults and oppression from those under whose power they are placed, who receive high salaries for guarding the poor creatures who have the misfortune to be under their charge; so that they may be deterred from again applying for that species of charity: and that, when an opportunity occurs for returning to work, they on leaving the bastile, find their house let, their home broken up, and themselves driven to unnecessary expense, which increases their misery, and assists further to complete

their destitution and degradation. While the poor in the large towns are subject to similar abuses, which are carried out on a larger scale; so that, although their rulers have instituted laws in which they declare in the marriage ceremony that, "those whom God hath joined together no man shall put asunder;" yet this law is violated by the sanctioned authority of bastile discipline! The poor law made provisions, if we believe its pretensions, that the houseless while travelling in search of employment, or on any business, when destitute, should be provided with a night's lodging and a supper and breakfast at the expense of the establishments. Frequently we hear of poor creatures actually *perishing* at the gates of the bastiles after vainly endeavouring to obtain admission. The newspapers often contain such distressing reports. One case which came under my notice may here be mentioned. A few years since, an acquaintance of mine, who lived in the country, some sixty miles from London, being unemployed during a severe winter, became destitute. As his wife was just confined, he applied for relief, but could obtain none without going into the union, and being young and able, and willing to work, had no desire for self-imprisonment; and, therefore, he resolved to try his luck in London, where he told me the circumstances personally. His wife having been confined only a fortnight, they set out for London, and after travelling nearly three days their means were exhausted; and, on the afternoon of the third day, they crossed Thorley Common, near Epping, in Essex, exposed to a terrible north wind, and a heavy rain. On arriving in Epping, cold and wet, and no means to procure refreshment or lodging, they inquired for the relieving officer, whom they with difficulty found; and who, after some hesitation, presented them with an order for a night's lodging in the bastile. When, to their sorrow and disappointment, they found that the bastile was on the skirts of the common they had just crossed, nearly a mile and a half distant, on the road from which they had come. They retraced

their steps amidst the wind and rain, and arrived at the bastille about half past three o'clock. After gaining admittance, they were conducted to a kind of hall, with seats at intervals around the sides, and under shelter it is true, but exposed to the draught of four door ways, or rather iron gateways, through which the wind howled fearfully. These doorways communicated with other parts of the building, with the principal entrance at the side of which was a small place which served as the porter's lodge, in which was a small stove, for the comfort and accommodation of the porter, who, though he wore the dress of the establishment, did not sympathize with the victims of misfortune in the hall without, who, unheeded, being compelled to sit in their wet clothes exposed to the draught in a cold day in February, from half past three in the afternoon till six o'clock at night, were nearly perished with cold, hunger, and fatigue. An official then appeared, and in a sneering tone, having enquired their names, where they came from, and where going to, with several questions and insults as to the trouble of such characters, left them, when another man, wearing the dress of the place, brought a small piece of bread and tin of water for each. After which, the woman was ordered through a gate on the opposite side to her husband, and shown into a miserable apartment, which she was informed was allotted to female tramps, and in which were several mattresses and dirty blankets; the door locked upon her, and she left to pass the night as she could, without a light to assist her in making her miserable bed, and so, with wet clothes in her delicate condition, she threw herself upon her miserable couch, not to rest, but to pass the night in anguish. Her husband experienced a similar night; and, in the morning, they were again brought to the hall, where another bit of bread was given them; and, without being allowed time to eat it, they were turned out of the gate. Their clothes having been dried upon them, their limbs had become stiff, so that they could scarcely travel. The same evening, however, they ar-

rived in London, weary and foot-sore, and after disposing of some articles of dress, they procured lodging and refreshment, and retired to rest. In the morning, the woman, in consequence of her weakness from having been recently confined, and having been so long exposed to the draught and wet clothes, had been seized by severe cold, from the result of which a fever commenced, and she could not rise from her bed. The parish doctor ordered her to be removed to a fever hospital, where she *died* from fever three days after; and was buried in the parish burying ground of Spitalfields; *her death having been caused by the brutal treatment of the poor law authorities.* This account was given me *by the man himself*, and there are numerous such instances which could be inserted, if time and space would admit. These cases shows that poverty is made a *crime*, and is punished with severity by those whose oppressive acts cause both crime and poverty. These causes prove the spiritual assertion, declaring that this law is abominable to God. Heavy rates are levied for the support of the poor, which, if devoted to that use alone, would destroy poverty; instead of which, it is squandered in payment of salaries for relieving officers, and other functionaries, under direction of the poor law commissioners, who chiefly reap the benefit by the poor law act. The poor suffer more hardships than they did under former regulations. The spirits declare, that this evil must also continue for a short time; when poor law commissioners, guardians, and relieving officers, with all functionaries of oppression will cease to be; after which the people will enjoy happiness and comfort hitherto unknown*.

* According to a return moved for by Mr. Bouverie, just before the dissolution of the late parliament, of money expended for in and out door relief in every county in England and Wales for the half year ending Michaelmas 1855 and 1856, it appears that the total amount expended for the relief of the poor in the 13,158 parishes in England, was for 1855 £1,850,365, and in 1856 £137,634. The population of the parishes for which the returns are issued is 15,541,851 (census of 1851). The expense of relief on the total population is therefore about 2s.4½d. per head for the half year. In Wales, in 1010 parishes, population 1,000,000, the expense of poor relief was in 1855 £131,441; and in 1856 £137,634, showing an increase in the latter half year of £6193, or about 4·7 per cent. The cost of maintenance of the poor in Wales is, therefore, 2s.8½d. for each person. The new Poor Law Act has been much improved by recent enactments.

CHAPTER VIII.

THE LAW OF MARRIAGE, ITS OPPRESSIVE EVILS AND RESULTS.

The present marriage laws
 Are founded on oppression,
 Which creates every cause
 For acts of indiscretion.

SPIRITUAL.

THE present marriage law is deeply interesting and important, because it consigns both male and female, during their natural lives, to either happiness or wretchedness; more particularly amongst the lower classes, who chiefly suffer by its enforcement. The rich have so constructed the law, that by paying money beyond the reach of the poor, they can thwart the law and dissolve the marriage, and both parties become free, which privilege is not to be obtained by the poor. Hence, however opposite the dispositions, or vile the characters of the persons may be, should they, by misfortune, become acquainted and married, the law binds them together, and punishes either for mutual misconduct, or for endeavouring to conceal the contract and entering into another with any other person. We find in the marriage law *two* specific codes, the same in the law of debtors and creditors, one for the rich and one for the poor. So it is with all worldly laws enacted by the ingenuity of the rich to oppress the poor. From these and other causes, the spirits declare that a revelation would be necessary as to the propriety of such a law, and whether the present law be recognized in Heaven or not. Therefore, according to my instructions, I supplicated to the angel Gabriel, and asked this question:—

Question.—Is the marriage law, in its present form, recognized in Heaven; or, is it necessary to the happiness of man in the world to come to be strictly observed; or, are the vows made on such like occasions good in the sight of God; or, what are the ultimate consequences resulting from the enforcement of this law?

In answer, this angel appeared, and revealed as follows :

Revelation.—“ Behold! I am commanded to declare that, although this law has become, and is still necessary for the protection of society, yet, nevertheless, it is an abomination to the Lord, and for which its founders have justly suffered in immortality, and their successors in every age have and will suffer the just reward for the enforcement of this oppressive law, which was at first unnecessary, but was instituted solely for the gratification of the lust and ambition of men in power. But, I am commanded to declare that, where true affection, union of feeling, and love exist, law of any kind is unnecessary to bind them together ; and where persons of opposite tastes, temperament, or disposition become acquainted and united, the law then fails, and their acquaintance or friendship can be but of short continuation. Therefore, any law which binds them together is oppressive to the people and displeasing to God. Strife, contention, and separation frequently result from such unions, and the law in consequence thereof fails in accomplishing that for which it was instituted ; and, with such compulsory connexions, children are bred in strife and contention, and reared amidst the same examples, whose habits become vicious and depraved. Whereas, from true feelings of love and mutual affection, with similarity of disposition and habits on the part of parents, children would be void of the many vices which are now concentrated within their structure. Therefore declare to the world that this law is sinful, and the rulers thereof are aware of its impurity. Thus they sanction the law to be broken and made void by those who can afford to pay for such enactments. While the poor in this case suffer in a variety of ways by the enforcement of the present marriage laws. Still I am commanded to declare, that though it is necessary that this law must exist, yet the period of its existence will be but of short continuation, when this, with every other evil, shall be erased from the face of the earth, when male and female shall enjoy that harmony of mutual love and affection in the society of each other which has hitherto been unknown ; and all mankind shall live under the special rule of their Eternal King, enjoying the fruits of the earth with equality and freedom, and with one accord worship and praise His holy name.

Every class of society, in all ages, has experienced or witnessed the truthfulness of these assertions ; and all

persons are aware that, from human depravity, this law is necessary to protect females. Whether its existence in the earliest ages was necessary or not the reader must decide by the accounts contained in the preceding revelations, which declare, that human laws are founded upon oppression arising from the result of man's ambition. The angel Gabriel declares, that the marriage law was instituted to gratify the lust and ambition of men in power, and is, therefore, abominable to God; but, how this could be the revelation does not explain, nor does it show how man could gratify ambition or lust by enacting such a law, as its operation appears to give the same privilege to each man, but whether it really did so when it was first founded is a matter which rests with ancient history, which shows that, where men in power fixed their attention upon any particular female, on account of her extraordinary attraction, they were empowered by law to claim her as their own, in defiance of affection, or of any other mutual tie which might have existed between her and any other person of the opposite sex. Thus, the marriage law destroyed the congenial influence of mutual affection, love, or sympathy, which finds its level in the opposite sex; and thus transfers the right of affection to satisfy the fancy or mental ambition, and so sacrifices permanent happiness for the gratification of a few days or weeks in worldly and ambitious inclinations. The operation of the law has gradually progressed, until, in more enlightened nations, it only permits a man, no matter whatever his station in life may be, to marry and live with only one woman at the same time, while the same law provides that no man or woman shall conspire together and dissolve the law by mutual agreement; so that when the law of marriage is once carried into effect it appears equally binding on both sides*. No matter however different may be the character or temperament of the parties, they are bound by this law to continue together, though every act of their lives may

* The spirit statements condemn Mormonism, as testified by the spirit of the late Joseph Smith.—See his "Revelations": London, Holyoake and Co.

be opposed to the will of each other ; so that their lives must be spent in strife, until the death of one of the two ends the struggle upon earth ; and their children, if any, probably imbibe the depraved habits wrought in them through the continual contention of their parents. Where misfortune joins together persons of opposite habits, should either male or female abscond from the partner legally bound to them, another law is brought into requisition to punish the offender ; and should either re-unite in marriage with any other person, the act has been punished with transportation. It will be believed, that *to compel* persons to live together in strife, whose habits and dispositions, resulting from their Creator's will, are contrary to each other, is displeasing to God, as without oppression or ambition people of similar tastes and dispositions would be permitted to enjoy the society of each other without interruption. It is better for discordant persons to separate than to be in continual strife ; and where persons of the same habits and temperaments are brought together, and are influenced by one feeling of mutual affection, no law is required to bind them together, and there are many instances confirming these assertions. Where persons are connected under this congenial influence, they have been known to suffer every hardship, and, occasionally, to sacrifice parents, rank, or fortune, rather than separate from those for whom they feel there is sympathy and affection existing. While there are many cases where the marriage law, binding as it is, has failed in its accomplishment. Women whose husbands are repulsive to them from various causes, heedless of consequences, break the marriage vows and laws, and though their husbands may be influential and wealthy, yet they will leave them and unite themselves to persons whose feelings are in harmony with their own, and will suffer even poverty, if necessary, rather than submit to live with a person to whose society they feel a repugnance. Although the law forbids their union by marriage, it does not prevent their domestic happiness. So with

the man who, through unforeseen circumstances, has married a female whose conduct, disposition, or temperament is at variance with his own. Men have been known at times to suffer severe punishment and privation rather than submit to the law which consigned them to a life of misery and contention. So great are the sufferings of males and females by the enforcement of this law, that, frequently, confirmed drunkenness, lunacy, suicide, and *murder* result; and, occasionally, the murder of one and the suicide of the other. Notwithstanding these evils, the poor are not permitted to have the privileges of those who make the laws: for infidelity can be proved against either person in high circles of life, by payment of money the marriage contract can be dissolved, and the parties are free to re-enter the marriage contract whenever opportunity or convenience offers; but the fee demanded to secure this privilege is so high that it is beyond the reach of the majority of the people. So that the law makers secure for themselves sufficient wealth to set even the laws they make at defiance. While the other classes must obey them, or suffer such penalties as other laws inflict. Thus, these privileges, which can only be secured by the rich, tend to prove the truthfulness of the revelation which declares that this law is *sinful*, and that the rulers are aware of its impurity and its oppression, or they dare not dissolve it. It also declares that its founders have justly suffered for their oppression in immortality, and that their successors have, in all ages, suffered, and will continue to suffer, in consequence of the evils which this law has produced generally. Though it is abominable to God, and its existence necessary, yet the period of its existence will be short. This law cannot be abolished while any other worldly law exists, so that it is an *evil* which God permitted to exist to show forth the good; and, while the laws of heirship, debt and credit, and the present poor laws are in force, marriage law is necessary, or society would soon be overrun and dissolved, and children would be disowned and

abandoned. When all oppression shall cease, and people are permitted to live by their untaxed industry, and learn to labour for the support of their children ; instead of supporting kings, princes, and rulers, parents will then delight in supporting their families, and bringing them up in the love and fear of the Lord ; and unity and friendship will be experienced. Until the predicted change has taken place, we must patiently wait for the abolition of these evils ; and that this change will assuredly come, time will shortly prove by the successive signs which shall precede the events*.

CHAPTER IX.

THE LAW EXISTING BETWEEN LABOURERS AND EMPLOYERS, AND ITS EVILS.

That all mankind should labour
Was God's divine decree ;
Thus comforting his neighbour
In love and unity.

SPIRITUAL.

THE law between the employer and labourer has two specific objects ; first, to secure to the labourer all wages agreed upon between them, whatever be the trade or profession, the labourer shall work so many hours per day before claiming his agreed salary, or, if by piece, shall perform so much labour for so much money specified in such agreement. While the other section of the law secures to the employer the right of enforcing the labour agreed upon to be completed before payment for the same is made : also, enforcing compliance with the time and regulations customary, as agreed upon in

* The question of *divorce* is now being considered by the legislature : probably the marriage laws will be much improved by the present parliament. There is plenty of room for such improvement without doubt.

different branches of employment. So that, if any evasion exhibit itself in the conduct of the labourer, by nonconformity to his agreement, the law provides a scale of fines, or imprisonment, upon the prisoner, according to the nature and degree of the offence. While the employer is liable to be summoned before the magistrates should he fail to fulfil his part of the agreement; but, being generally a capitalist, and the adjudicators of the law being employers themselves, and of the same class, little redress can be obtained by the working classes, who are liable to various abuses from their employers which do not come within the pale of any law in the statute book. Hence, the industrial classes experience oppression through the ingenuity and influence of the *capitalists*, who combine for one object, viz. to save fortunes out of the earnings of the labouring population. As many evils result from these causes, and oppression has caused the people to complain heavily, their complaints have ascended to God, who has declared, through His angels, that the end of oppression is near, and has therefore commanded that His angels should reveal His will to the people. In pursuance with my instructions, and learning from the above lines that the law existing between labourers and employers was degrading and oppressive, I called upon the angel Gabriel, and supplicated for an answer to this question:—

Question.—Is the present law which exists between the labourers and employers good in the sight of God; or what are the consequences resulting from its operation?

Revelation.—“Behold! I am commanded to declare to the world, that God Almighty created man that he should labour in the cultivation of the earth, and producing the necessary articles with which He endowed it, for the sustenance and comfort of all His creatures. And now, therefore, I am commanded to declare, that labour is the only just means whereby man should live; while all those who are prevented by affliction from earning their sustenance, should be supported under their affliction by the voluntary contribution of their neighbours.

Therefore it is wicked for merchandise or spoil to be made of labour; and it is also wicked that one portion of God's creatures should be slaves to the other; He having made man equal when they enter the world; so are they equal when they depart from it; and it is His will that they should be equal while they remain on it. And woe be to those who have usurped His power; trampled on the rights and privileges of others, and refused to labour for their living; but exult in the injuries they inflict on those who labour for their support. But, be aware, the time is at hand when might shall no longer supersede right; but all men shall be equally and impartially endowed; and the rich shall melt before my wrath like snow in the summer's sun, saith the Lord God Almighty. Therefore, declare to the world that the day of vengeance is near, when God will punish the wrongs of all, and the injustice which all have experienced."

This revelation confirms the predictive assertions contained in the prophecies, and the preceding revelations on the respective laws. It is therein declared, that God replenished the earth with all things necessary to sustain His creatures, and that He created *man*, and endowed him with power over every other species of His creation, and ordained that he should live by labour; declaring also, that the only just means whereby man should live, is by what is produced from his labour; except in cases of affliction, or old age, or of persons unable to labour, that they should be supported by voluntary contributions of their neighbours. But, it may be said, that this state of things cannot exist, and that it never has existed, and never will; but if those who thus affirm, will refer to the predicted events, they will find that, whatever their *opinions* may be on the past, present, or future, the great change therein named, will bring the state of things described in this revelation into universal existence. It there declares, that to make merchandise and spoil of labour is displeasing to God, who wills that all men should labour equally and impartially, and not that one portion should enslave the other. When mankind entered the world, they were all equal, and when they depart from it

they are the same, and it is His will that they should live in equality and harmony whilst remaining upon it; and not endeavour to injure their fellow creatures by oppressive acts; for let us rest assured, that the founders of this law also have justly suffered in immortality, and will continue to suffer until oppression has ceased. This revelation proves such law to be abominable to God, in consequence of the evils to which the poor are exposed through its enforcement. The employers and capitalists being administrators of the law, the labourer cannot expect justice from them. Therefore, they submit to injuries sooner than waste their little money in the vain attempt to procure justice. Hence the working man's energies are destroyed; and, under pretence of English freedom, they are driven into slavery and degradation. It may be advocated by sceptics that these principles are based upon *chartism*, or democratic republicanism. But, if we carefully examine the spiritual doctrines, we find a difference between these principles and those of the most liberal democrat. Democracy, with its pretensions to freedom, still holds forth the necessity for maintaining *power*, and laws for support of that power, placing its holders under the immediate control of the people over whom the power is to be exercised, which is far more just in its principles than the power of the present day, as maintained in most countries of Europe, where the different people have no control over the laws or their makers. But democratic principles, though superior in my opinion to the principles of monarchy, are inferior to the true principle of universal charity and freedom, such as will be experienced at the period succeeding the great change, when one king only will be acknowledged, and when no other power will be acknowledged; nor will man be recognized as superior to his fellow man; but all will labour equally for the promotion of each other's comfort and happiness, free from ambition or lust for aggrandizement; and in this harmony universal charity will be established throughout the universe. So that no

principle, democratical or monarchial, or any form of government now existing, can resemble the principles of the millennial era, which is nearer than is generally anticipated, notwithstanding the many signs foretold to manifest themselves in the latter days; and many transpiring confirm the original writings of the ancient prophets, yet the people and public instructors repudiate the same, and console themselves by believing the present state of things will continue henceforward without interruption, but such as may occur in the course of nature under ordinary laws. When we compare the spiritual assertions with ancient scriptural prophecies, we learn that the tenour of their language confirms the truths contained in both. Though the scriptures are mystified, yet the original meaning shows itself sufficiently to corroborate the truthfulness of spiritual revelation, in defiance of the prejudice raised against it; though we allow that the scripture truly foretels that *false* prophets should arise and preach *false* doctrines, and exhort the people to be aware lest they heed the same, and are thereby deceived. So do they warn the people that, in the latter days, signs and wonders should manifest themselves, and that a prophet should come forth whose actions and righteousness should be proved by his works, and that he should be empowered to speak God's will to the people, and spread the genuine principles of the true church ordained by Christ, the doctrines of which are love to God and charity to all. As will be seen by this work, I have been selected and commanded to publish these things, and to which, a few years since, I was obstinately opposed; but, being now convinced of the truthfulness of the spiritual revelations, I have, in compliance with instructions, sent them forth with the hope of warning my fellow creatures to prepare for the change awaiting them. Should the revelations prove to be less than what they really represent, no person could suffer more than myself; yet, even should they fail in fulfilment, nothing could make me doubt in *spiritual existence*; for I have seen, heard, and felt it.

I have now given all that is necessary to warn the present race of man on the experience after death, and progress through the spiritual spheres from death to eternal bliss; with the description of the spheres, and dissolving the mysteries hitherto hidden in the abyss of oblivion; together with the warning prophecies, with the signs, and the several laws with their evils; all of which are given or confirmed by high celestial spirits. My next instruction is, to show how myself and others were called to this task by special orders of the Divine Creator; and that, notwithstanding the humble worldly sphere in which I move, and those with whom I have been promiscuously connected, we have been chosen to spread the doctrines and principles of the true christian church, and as a proof of these assertions I refer the reader to the succeeding chapters*.

* It will be perceived by perusing this chapter of the work, that its author is not influenced by any desire to set himself up as an authority, except as far as he is confirmed by the spiritual statements which he has received, and which he has been instructed to publish for public information. Well-intentioned readers who may object to its principles or tenets, upon the ground of what is called *radicalism*, will bear this in mind:—It is remarkable to observe how many of the beneficial changes now gradually taking place, in the legal and religious world, have been taken notice of in the “Legacy” of Zadkiel, published in 1841-2. Improvement in the poor laws; diminution in aristocratic power; secular education; scientific institutions, &c. all testify to the blessed effects of the “Great Mutation”!

END OF THE FOURTH SERIES.

CONCLUDING SERIES.

CHAPTER I.

CELESTIAL REVELATIONS COMMANDING THESE MESSAGES TO BE SPREAD ABROAD, AS ADDRESSED TO MYSELF, AND THE PERSONS ORDAINED TO ASSIST IN THE ESTABLISHMENT OF THE TRUE DOCTRINES OF THE UNIVERSAL CHURCH OF CHRIST.

Let the glory of God, ye children of men,
 Be published abroad these truths to maintain ;
 These strange revelations, that all men may see,
 How God's glory and will were revealed unto thee.

SPIRITUAL.

BEFORE giving these revelations it is necessary to state how and when they were obtained, as many persons in various places retain copies of the originals, taken when they were obtained, with the day and date endorsed at the period, and whose names can be given to any person who shall apply to me. The first revelation on public matters was obtained in October, 1853, upon the war, which it was then anticipated would *not* result between Turkey and Russia, and it was published in the first series of revelations in June, 1855, nearly two years after they were obtained, and which were fulfilled. Other important revelations were obtained about the same period, relative to the fate of England, in consequence of assertions given in the war revelations, but which, not being sufficiently experienced in spiritual matters, I did not compile for publication. I retained the originals, and finding that, after the great struggle, a New Era would be established, prior to which all existing evils should be erased, and only those who adhered to the instructions which God would diffuse through His several media should escape the pre-

dicted calamities, myself and friends feeling, in consequence of our worldly desires, unworthy of His protection, knowing that our lives had been spent in rebellion to His will, resolved to desist from evil courses, and to follow such directions as might be given to us, by Divine permission, through the celestial powers. Want of faith prevented us from adhering to our instructions, hence, much suffering has been experienced by all the persons who received the instructions, and which fulfils the spiritual assertions given concerning their sufferings in case of disobedience. However, having been warned of the calamities, I was solicited to ask this question on the 15th January, 1854:—

Question.—Will our circle and friends in connexion, by strictly adhering to the instructions given from on high, be able to escape the calamities portrayed in the forthcoming troubles?

The following answer was revealed:—

Revelation.—“Behold! I am commanded to declare, that the positions each of you will then hold at the period of the struggle will place you, individually, amongst the leaders of the defenders of the nation. But, whether you will live to appreciate the glorious results arising from the vanquished oppressors of my people, will entirely rest with your obedience and conformity to the instructions which are now and will henceforth be given. Therefore, prepare yourselves!”

This revelation was given from a high celestial spirit under Jupiter, who is guardian angel of a person then present, and the propounder of the question. This revelation is only an extract from the original, as the whole is unnecessary to be inserted, though I have the full copy of the original. However, notwithstanding the warning, the instructions were not observed, nor did I then intend to print any spiritual communication. At length, from the nature of the answer, I thought deeply, and when left alone sought earnestly for instructions, having previously obtained the crystal instructions, declared to be those practised by the ancient prophets, and which I have since published in the “Book of

Knowledge." A few weeks after the above revelation had been obtained, when four of us were present, it was suggested by one of our circle, to ask our guardians to reveal separately an outline of our future missions, which was given, copies of which I and other persons still retain. As there were then *six* persons, *including myself*, constituting our circle, the other two had their missions revealed a few days subsequently, all of which corresponded as to their future career, and confirming all which had been revealed unto us. As there are circumstances in them not prudent to be mentioned, I only mention a few words as to my own; for I had served in the army, and had visited Portugal, Spain, the West Indies, and North America, and was discharged in 1842, in consequence of partial loss of sight. When the celestial practise of the crystal was first revealed unto me, my worldly vision was almost gone, though *my spiritual sight* became more clear; and when my mission was obtained, I had no thought of publishing any thing respecting spiritualism. Still, my mission confirmed a private answer obtained, as to whether my sight would be again made perfect. When the mission was revealed it was lengthy, and began as follows: a few extracts I here insert, as given from my own guardian:—

“Behold! Thy mission has already begun, but I will now withdraw the veil which conceals its most mysterious portion. Thou hast already contributed relief to those who have been afflicted in mind and body; but hast not been enabled to alleviate or amend thine own sufferings; nevertheless, the time is approaching when Him for whom thy labours have been performed, unknown to thyself, will pour down His blessings with the light of heaven upon thee:—and, when the production which shall emanate through thee shall be circulated far and wide, throughout every corner of the kingdom, the veil shall be torn from thine eyes, and thou shalt once more see thy fellow man face to face, and assist in the accomplishment of objects too mighty for thy present comprehension.”

These are extracts, with several other important

clauses, some of which are too private for publication; while others are to the purport that I shall *witness* the great change, and assist in the achievement of important events; and when the New Era is established I shall go to my grave, and my name will ever be remembered. The latter clauses of each mission are to the same effect. I have merely given these extracts from my own to prove the truthfulness of spiritual revelations. For, then, as before observed, I did not intend to publish any thing on this subject, and was at a loss to understand the words which refer to the circulation of any production emanating through me. These missions gave rise to other important enquiries, the result of which, so far as time has allowed, in all cases have been fulfilled. Subsequently a project was laid out to the six individuals by the spirits, and the six were solemnly bound to adhere to the instructions, with a promise that they should be enabled to surmount every obstacle: and each successive revelation suggested new thoughts and fresh enquiries; till, at length, a succession of instructions and revelations respecting our duties were revealed, and which will be here inserted. Having learned that the revelations obtained in the preceding October had been given to prove to the world the truthfulness of spiritual revelation; and finding in my mission that they must be circulated, several questions were asked, and at a meeting which took place in the month of June, 1854, we asked: Whether it was imperative, in the course of my destiny, that these revelations should be made public? In answer my guardian revealed this answer:—

Revelation.—"Behold the many intricate and dangerous passages of thy life through which thou hast passed, and ask thyself; If Him, who holdeth thy destiny in His hands, has suffered thee to drag thyself through so many calamities, unless a mighty object was to be achieved? Thou must stand forth in the after days of thy life as a binacle on the cliffs of despair, to guide the weary and wayward to that haven where rest and tranquillity will be permanent. Thy mission

has been selected for thee, and thou must fulfil its decrees ; therefore be guided by the dictates that must send thee forth to complete the decrees of Him for whom thou hast lived. Therefore, why thinkest thou but that these writings shall go forth to complete the object for which thou wert decreed ? We have declared that thy mission had begun, and we again declare that it must continue. And, as the revelations which the Most High has handed down by us, through you, must go forth to the world, to establish His holy decree, and fulfil the prophecies spoken of in sacred history, we again declare that their publication is one of the objects for which thou art living and moving ; and though they appear mysterious to man, yet high and mighty will be the estimation placed upon these revelations when they are proved to be realized and completed. And, though much anxiety may now beset the paths of those whose interest and study it is to convince the world of the will and power of the Great Supreme Ruler, yet, the time is fast approaching when you, on account of you having been made one of the instruments, or mediums, for communicating God's divine will to the people of the earth, shall be looked up to with awe and reverence, and rank and office will be offered you that knowledge and prudence will command you decline. Therefore, persevere at once upon this mighty task, as it is the principal object which shall lead each of you to the positions before portrayed. But, mark ! neither ambition, aggrandizement, nor credit must be taken upon yourselves ; but peace and concord, unity and friendship must be your aim, and the ends for which you have lived shall be obtained, and the world shall look upon you with marvel and respect. Therefore, be prepared ! stand upon your feet, bare your heads, and raise your hands, and in one voice praise the name of the Lord." ;

This revelation impressed our minds with the solemn nature of our charge, and we resolved to endeavour to publish the revelations as early as possible. Printing expenses being heavy, we found great difficulty would be experienced, and another year elapsed ere the first series could be published ; during which time much suffering and anxiety were experienced by each of the persons concerned, on account of the want of faith, and the negligence and disobedience resulting therefrom.

Meanwhile our circle was partially broken up, prior to which, however, during the summer of 1854, many important revelations, as instructions, were obtained, and yet they were *neglected*. Still, they have been fulfilled, so far as time has allowed, as the sufferings of the parties concerned have proved. Each successive revelation obtained by us showed further development on public affairs, and enlightened us further on our own private instructions, respecting matters connected with the universal reign of glory, in language which impressed the mind with reverence at the time; and yet, so accustomed were we to the language, that as soon as it was obtained it was apparently forgotten! Thus, troubles and disappointments accumulated, until our circle was almost extinct; and to show the nature of the instructions received, and the high missions we were called to fulfil, I will insert the revelations given to us upon the subject, as I still retain the copies. The reader will see how literally they are fulfilled, notwithstanding the delay caused by our disobedience. Though the revelations were obtained in 1853 and 1854, yet it was 1855 before any were published, and it is now August, 1856, and they have not all yet gone forth; and those which are circulated have been published under peculiar circumstances, fulfilling the words of the revelations as to the means to be forthcoming for the purpose.

CHAPTER II.

FURTHER REVELATIONS ON FORMER INSTRUCTIONS AND COMMANDS TO OUR SPIRITUAL CIRCLE.

Be to each other kind and true,
And God will thus be unto you;
Thy past neglect has caus'd you grief,
Therefore, refrain from unbelief,
And all shall end triumphantly.

SPIRITUAL.

In this chapter two revelations will be given, obtained in September, 1854, relative to our instructions. The

first was given in answer to a question, as to whether evil would result by getting the estimate of different printers as to the price of publication. As few had seen them, except those immediately connected with us, we deemed it necessary to act cautiously as to whom we showed or entrusted them. Having received instructions that means should be directed for their publication, we determined to send them to press, and to trust to the spiritual promises. Before doing so we asked a question, as to whether evil consequences would result by letting the printers see them? and we received the following answer:—

Revelation.—“Behold! you will shortly find that it will become an imperative duty on the part of each of you to make these revelations known unto man, that they may gather round thy standard, whose majestic banners shall ultimately wave throughout all the nations of the earth. So that, for the fulfilment of His holy decrees, it shall be made manifest to the inhabitants of the earth, that ye are the instruments in His hands to bring about the great change portrayed in ancient sacred writ. Therefore, lack not perseverance, but go forward in the works of the Lord.”

From this solemn language we were surprised to learn that *we* were God’s instruments, chosen to spread His divine truths, so that the people should gather around our banner, which should ultimately wave throughout all nations, and thus prepare them for the great change, for the establishment of which we had been chosen. From the apparent greatness of our duties, we felt ourselves too weak for so mighty a task. Notwithstanding the solemn language we still doubted in its realization. Some of us present reminded the others, that no change, however great, was impossible for God to accomplish, either in the moral conduct of man, or in the affairs of nations; and, after further conversation, the following question was asked: In consequence of our weak minds, and our incapacity to fulfil so great a mission, by what means shall we be

enabled to carry out the mighty events as portrayed unto us by spiritual intelligence? This question was asked of a high celestial spirit of Jupiter, who revealed the following answer:—

Revelation.—"Behold! Ye have been gathered together from the distant parts of the kingdom, under the direction of Him who ruleth the power by which the whole universe is governed, for the purpose of establishing the creed of the universal church of Christ, by which universal happiness shall be made manifest amongst men. And it therefore becomes your duty, as a party of six, to whom seven others must be united, to mark out the glory of Him who hath ordained you for this purpose. For, as the prophets of old have stated in their writings, that an Anti-christ shall come, this must be looked forward to as an inevitable event. But to bring about the glory of Him who holdeth the destinies of nations in His hands, He sees fit, for the establishment of His holy will, to raise up a power, in defiance of the Anti-christ who shall come forth, that all bigoted and unholy devices shall be thwarted. Therefore, ye are commanded through us, by Him who ruleth and governeth the universe, that ye leave no exertion untried to promote the doctrine that must ultimately establish universal peace and tranquillity amongst the inhabitants of the earth. Therefore we again command you, that it is the will of the Great Supreme Ruler of all wisdom and justice, that ye shall call meetings together of friends, and make known unto them His holy will and decrees; and though they may scoff at your teachings at the onset, yet heaven will protect you and be your guide. And, as these holy decrees must be established, we now declare that, notwithstanding the apparent impossibility to make these revelations heard and believed, yet we assert that it is His will that it shall be so. So let each of you prepare, and gird upon your loins the holy armour of religious defence; and though myriads shall rise to oppose thee, their strength shall wax from them like snow beneath the meridian sun; and ere four-fifths of the people are made to see their errors, the universe shall rise and cry with one voice to the great and mighty Governor of the universe: Blessed be those who have brought this doctrine to our knowledge; and may our hearts teem with unbounded thanksgiving for the many blessings we have experienced through the doctrines taught us by their plain and

impartial creed. So that, at the period when universal knowledge becomes established of this eventful change, each and all will say: Blessed be the name of Him who liveth and reigneth, ever one God, world without end."

From these singular assertions we were impressed with inexpressible feelings. The six persons present were from distant parts of the kingdom; from Cambridgeshire, Yorkshire, Leicestershire, Nottinghamshire, &c.; all of whom had been drawn together by circumstances over which they had no control. When the revelation declared that we were chosen to establish the true principles and creed of the universal church of Christ, it would be impossible to describe the sensation visibly displayed upon the features of all. Up to that time we had not paid any marked deference to our instructions, although warnings of punishment had been held forth in case of our disobedience. This revelation appeared to inspire all with fresh energy and resolution to persevere in furtherance of the objects in view. Whether this resolution was carried out or not will be hereafter seen. We, however, saw by this revelation the great task before us; and also that the six persons present were destined to participate in its accomplishment, but that *seven* others were to be united unto us to assist in the carrying out of the divine will of God, as given to us through His celestial angels. We were also warned to gird upon our loins the holy armour of religious defence; and though myriads might oppose us, yet their strength should wax from them like snow beneath the meridian sun. Teaching us that great difficulty would be experienced in making the truths of these revelations believed, but that God hath declared that it shall be so. When the great change has been established, and the people have seen their errors, they will cry aloud to the most high to bless those who have diffused these doctrines; for, by its impartial creed, universal happiness, love, and freedom will be experienced amongst all men. Commanding us also to

bare our heads, to raise our hands and hearts, and with one voice praise the holy name of Him who ordained us for this purpose. Notwithstanding these injunctions, they were neglected; though, at the time we felt awe-stricken, and the result of the above revelation suggested to us fresh enquiries of minor importance, all of which have since been fulfilled; and though all the persons have not yet returned fully to the path marked out for them, I am happy to find that some have seen their errors, and now exert themselves in the cause of truth; they having suffered and known that they suffered for the disobedience of their commands. While others still suffer and keep aloof, contented to suffer accumulated difficulties rather than submit to the scoffs of man; fearing lest their worldly position should be injured by assisting in the propagation of these doctrines. But they are aware of the promises held forth, and they may rest assured of their fulfilment; for I still retain copies of the information given to them; and I frequently hear of calamities falling upon them as declared therein, and though they profess privately to believe, yet they will not openly adhere to them, notwithstanding the many warnings and proofs which have developed themselves in their experience. Before inserting any of the revelations given them as warnings, or the causes of their sufferings, I will insert the revelations given as answers and questions propounded immediately after the above revelation was given, for the solemn language in it surpassed anything we had then seen or heard on the subject of spiritualism; and, as it was addressed especially to ourselves, it was more important. Still it left us in mystery as to what our duties would be, and how they should be brought about. In consequence, after further consultation, other questions were agreed upon, and on the same day, in the presence of the same parties, they were asked, as they appear inserted in the next chapter.

CHAPTER III.

FURTHER REVELATIONS AS INSTRUCTIONS FROM THE
CELESTIAL POWERS.

As thou art the founders by holy decree,
To establish abroad that all men may see
The true christian faith, the sole comfort of man,
No more shall depart; lo! the time's but a span!

SPIRITUAL.

As a confirmation of these revelations, there are several media in different parts of the world who have declared that they have seen various communications from spirits of high orders, who have declared that, for furtherance of God's eternal will, *one* central medium or prophet shall be established, who will be gifted with power from heaven to consolidate the genuine principles of the true christian church as ordained by Christ, whose laws are love to God and charity to all; but not one has had power to reveal who the prophet is, nor from whence he shall come. Still they all declare *that he shall come*; and that, by the greatness of his power, and the marvellous miracles he will perform in changing the minds, manners, and customs of men, and the true principles of charity which he will set forth, shall he be known; and though others may come and say, lo! he is here, and lo! he is there, yet though they may be virtuous men, yet none of them is he who shall come; for such only is he who shall be empowered to speak the things which shall counterbalance every other doctrine hitherto propagated. Mr. J. Jones, of Coventry, whose son is a medium, has written an able article on this subject, which has appeared in several periodicals, and all the media candidly acknowledge that this prophet has never been revealed unto them, and as these revelations were obtained in 1854, and I had seen the accounts given by other media recently published, declaring to their being informed that a prophet should come, but confessing their ignorance as to who he was,

and from whence he should come; I, in August, 1856, determined to send forth the revelations received two years since respecting myself and others, in reference to our instructions upon the establishment of the New Era and the true universal church of Christ, and thus prove that the event was foretold by other media who knew nothing of me, or the affairs into which I had embarked; and accordingly from the suggestions which arose amongst us, concerning the important subjects referred to in the above revelation, the following question was propounded by one of the parties present, and was duly asked, as a means of further instruction:—

Question.—Is the principal or head of the party now amongst us; or is he to be added with the other seven, who shall assist us in the accomplishment of the things portrayed?

In answer the following revelation was revealed:—

Revelation.—“Behold! thou mayest look back to the apostolic writings, wherein it is stated that the Saviour of men was scourged and degraded, and suffered every calamity that human constitution could withstand; and in the end gave up His spirit as a sacrifice for the ransom of the world! Now look back upon thy past line of information, wherein the most strange and wonderful revelations have emanated from heaven; so that, in conformity with this enlightened age, and the dark ages of mystery in which the revelations of the sacred writings were made known to the earth; and you will find that he through whom the present revelations emanate has been selected for this purpose by a power to whom he has been utterly unacquainted; though the time is fast approaching when each of you will, in co-operation with him, select the other seven who are destined with him to establish the last era of universal religion; so that all nations and kindreds shall become of one creed, offer up the same prayer, and sing the same praises. Therefore we again declare, that neither ambition, nor self-aggrandizement, nor authority must reign amongst you; but each of you work in co-operation to attain and achieve the same object; and be even as in times of old, when the Great Redeemer took upon Himself the humiliating station of man; and passed through

the various stages of human existence for the glory of the Great Creator; that, upon the accomplishment of each of your great and mighty missions; your names will pass into posterity, even as the names of Him and His twelve followers. And though miracles are now unnecessary for the establishment of His holy decrees, yet it is ordained that thy names shall never be forgotten. Therefore, do not neglect, but let early meetings be called forth for the fulfilment and establishment of His holy decrees; and you may rest assured that, notwithstanding the scoffs and slanders of the vile, you are carrying forth the holy decrees, under the direction of Him who sent thee. Therefore let thy first and last exclamations be, before sleeping and on thy waking moments, Glory be to Thee Most High!"

This revelation, given from a spirit of the highest celestial order, impressed me with indescribable feelings of fear and amazement, and all present were impressed with emotion. For it is declared that, as in the days of Christ and His apostles, *thirteen* persons will be gathered together, who will co-operate to accomplish one great and glorious end; and that the principal or chief of the thirteen is he through whom the revelations have emanated; and, as this was *myself*, the reader can better imagine what my feelings were than I can describe them! In allusion to Christ and His apostles, the revelation reminded us that Christ, in furtherance of God's divine will for the establishment of His glory, suffered every calamity which the human constitution could endure; and in the end gave up His life as a ransom to save the world. Thereby teaching us to follow out His glorious example, and to shrink from no act which would forward the designs of our merciful Creator; and by trusting to Him, with faith in Christ, every obstacle should be removed. This revelation also positively declares that I was selected as the chief instrument in His hands to carry out these great principles, by a power with which I was unacquainted; and which assertions are truthful. For, up to a recent period, I had no knowledge of or belief in spiritual existence, nor any-

thing with which there was mystery attached ; nor did I, until the revelation of these things, ever think deeply upon the subject, even after I had communicated with spirits. But, these revelations wrought a great change in me, and made me *think* deeply ; still the work appeared so great that doubt crept over my mind, notwithstanding all the important communications I had received. When the above words were given, declaring that I had been chosen for this purpose, and the five who were then with me should assist in selecting the other seven destined to assist in co-operation with ourselves for the spreading forth of these doctrines, and establishing the true faith of the universal church of Christ, I felt fear and alarm. Knowing my incapacities from my then affliction, the task appeared too great, and the others who were present expressed the same opinion as to themselves. Still we have proved the truthfulness of this revelation with regard to other persons developing themselves, by information obtained through me for them, in a manner that the persons themselves do not yet know, nor the connexion which must ultimately exist between us ; as, in consequence of the delay caused by past neglect, the time has not yet come when it will be prudent to make these things known unto them ; although, from private information, we feel certain who the parties are ; and when the events, now near at hand, shall manifest themselves as portrayed in the prophecies, and these revelations have gone forth to the different parts of the kingdom, then will the time be for the full re-establishment of our circle, prior to which we are commanded to call early meetings together, and to impress upon the minds of friends the necessity of adhering to the commands laid down for their guidance and protection. Although we may experience the scoffs of many, we must remember that Christ and His apostles suffered in like manner, but did not lack in their energies for the promotion of God's glory ; and, that when the great change is accom-

plished, our names shall go down to posterity, even as theirs; and we are commanded, that no ambition, aggrandizement, or authority must reign amongst us; but that our exertions must be united in the bonds of mutual charity, truth, harmony, and justice, with one great object for our aim; and though the task may appear impossible, yet it shall be accomplished in triumph! The spirits have declared, that we are commanded to declare that these things are the commands of the Great Ruler of the universe, under whose directions we have been chosen for this purpose. Further, we are commanded to keep in view these instructions, and that on retiring to rest, and arising in the morning, our sincere exclamations should be, Glory be to Thee Most High! Notwithstanding these injunctions given repeatedly at intervals, still one portion of our instructions was neglected; and though we had several projects on hand, which were accomplished incomprehensibly to ourselves, yet no thanksgiving was offered, although we had received instructions to do so; but we never enquired how these thanksgivings were to be made. At the accomplishment of each project, we indulged in worldly mirthful enjoyment, crediting ourselves with the greatness of our actions, without remembering our injunctions, or the magnitude of our future undertakings; hence unaccountable difficulties appeared to beset us; and still we neglected to adhere strictly to our instructions, and severe reprimands were given us from the higher powers in striking language, as will be seen in the next chapter*.

* The word *medium* occurs frequently in this volume, as it does in many works connected with spiritual matters. The following definition recently given by the respected author, Mr. Robert Owen, seems to afford a plain and simple description of the term:—"There are certain individuals of both sexes, and of all ages, who possess the qualities, unconscious to themselves what those qualities are, or how they obtained them, by which various kinds of communications are made by unseen and unknown influences, and sometimes in opposition to the strongest will of the persons possessing these extraordinary qualities, and these persons are called mediums."

based, Selfishness.
 the real cause of war!
 1958-1960
 WMR?

CHAPTER IV.

INSTRUCTIONS CONTINUED AND WARNINGS REPEATED.

We again command you to no longer delay,
 But let energy guide you on every day ;
 And seek for repentance, for thy sins and thy shame,
 That these things may go forth with thy unblemish'd name.

SPIRITUAL.

IN consequence of the difficulties by which we were at this time beset, we thought as to their cause ; for in past experience we had been enabled to surmount many difficulties contrary to our expectations. But now fresh difficulties oppressed us, so that we appeared to stagger beneath their weight, as they seemed to thicken daily, until our past information having been read over, we feared lest our difficulties had been caused by negligence and disobedience. Being desirous of knowing whether this was the case or not, as some of the parties appeared to think otherwise, others suggested that information should be sought for upon the subject, to which all present ultimately agreed, and this question was accordingly propounded :—

Question.—What are the real causes of the difficulties by which we are beset ; or, have our own negligence and disobedience brought them upon us ?

The same spirit from whom other important revelations have been given, revealed the following answer :—

Revelation.—“ Behold ! we are commanded from on high to charge ye that ye shall mark with reverence and respect the foregoing declarations and following assertions ! Ye have hitherto, at times, had your energies and exertions knitted together in compact, and have carried your projects which have appeared both impossible and improbable in the eyes of others, and inconceivable or incomprehensible to yourselves until they have been accomplished. You have then looked back upon the past with strange rejoicing mingled with triumph for

your victories ; taking credit upon yourselves, and boasting of your great talents, but have forgotten the future. But, lo ! the period has now come when trifling must be dispensed with, and each and all of you, individually, must unite energetically, and you will find that, notwithstanding your negligence, even at the eleventh hour, the holy will of Him who ruleth all things shall be fulfilled. Therefore, we again declare that the time is far nearer than is generally anticipated ; but we are not permitted to fix a definite period, though by searching your former information you will find that it is now time for active perseverance. And though amidst your joys and merry-makings ye have neglected to adhere to our commands, yet, we again command you to join your hands and gather round the festive board, and offer up prayers and thanksgivings to Him who is the author of all goodness, mercy, wisdom, and justice, and who has thus far brought your affairs to so successful an issue. Therefore your tardyness and doubt must be banished, and rest assured that, with due perseverance, His holy words shall each and all be fulfilled."

This revelation appeared to convince all present that negligence and disobedience caused their present sufferings, for we each felt satisfied that we had neglected our commands. We had been instructed to lay aside worldly follies and vices, and to refrain from evil courses, and to put upon ourselves the armour of religious defence, and to call meetings of friends, and to warn them of the coming events, and to exhort them to refrain from evil habits, and to walk in the path of justice and honour, to love and fear God, and be charitable to all. We were not to heed the scoffs of any, but to continue to labour with united effort for one great object ; and to meet in humble prayer to God for His protection, and to offer up prayers and thanksgivings, by way of offering or sacrifice, to the great and mighty Governor of all for His merciful assistance in the accomplishment of our projects. But, these solemn commands were unheeded, and we continued to revel in worldly luxuries as if no warnings or commands had been given ; not a prayer or word of thanksgiving was raised to Him from whose goodness and mercy the blessings we had enjoyed ema-

nated ; and we treated these solemn spiritual interviews and the sacred warnings given as a farce, still doubting the truthfulness and the realization of their assertions, in consequence of the great missions portrayed for us to fulfil. At length our projects began to fail, and difficulties beset us, until our real position recalled to our memory some of the commands, and we resolved to alter our course of life, if the spirits would instruct us how to act, should the result of our enquiry prove that our negligence had caused the increase of our difficulties. This revelation proves beyond doubt that such was the case, and we resolved to adhere to our instructions. We had now had some twelve months' experience in spiritual revelations on private and public matters within our own circle, some of us having had much experience prior to our first meeting. As the war in the east was raging, we were witnessing the fulfilment of the revelations obtained upon this war in 1853, before hostilities occurred ; and, as something daily was developing itself towards their fulfilment, we began to fear the result of our warnings, as to sufferings which would be experienced by our disobedience. We retained all the revelations upon the war as they were given, and were surprised at their precise fulfilment ; and we began to feel anxious for our own safety. In addition to other information, during the summer of 1854, we obtained several revelations respecting France, Austria, Russia, and Prussia, and amongst others, one particularly relating to the death of the Emperor Nicholas, most of which have been fulfilled. Another important feature in testing the truthfulness of spiritual celestial assertions, was the interpretation of *dreams*, in the presence of many persons, in a manner which convinced the most sceptical then present, and who up to that period disbelieved every thing of a spiritual nature. But the dreamer, a respectable gentleman, who has since mentioned the circumstance to others, and whose name can be given by me if required, merely said, in presence of all the company, "that he had had a peculiar dream

on a certain night," naming the date thereof, "and wished it could be interpreted without relating the circumstances connected with it." I asked the question without further knowledge, and to the astonishment of all present, eight or nine in number, who can bear testimony of the same, not only was the dream interpreted, but the dream itself minutely described, and the interpretation has since been truthfully realized. At the same sitting another dream was dissolved with precision for the chief sceptic present; and he has ever since believed, and has proved much information since. I have related these circumstances to show whether we, who had had so many proofs, had any just reason to *doubt*, and whether we were not justified in resolving to adhere to the instructions; and I resolved to enquire as to the form of offering and prayers to be used, intending to comply strictly with all past, present, and future instructions. The result will be given in the next chapter.

CHAPTER V.

THE ORDER OF THE SACRIFICE, AND HOW THE OFFERING SHALL BE MADE, WITH THE PRAYERS TO BE USED ON THE OCCASION.

Again we command thee, no longer delay,
But look to your past information, we say,
Where the creed and the rules on which all shall rest,
As the world, for ever, on this shall be bless'd.

SPIRITUAL.

IN consequence of the singular fulfilment of past information on public matters, we began to think seriously upon our instructions, and we had been repeatedly commanded to offer up a sacrifice, with prayers and thanksgivings at our meetings, upon accomplishing any object, or commencing any, such as important revelations re-

garding our instructions, so that we might be as the prophets of old, by making offerings to God for His goodness bestowed upon them. We had been informed that the new law and creed, upon which the whole world would in future build its faith, would be revealed unto us, and that we should go forth throughout all nations spreading the glad and welcome tidings to the people. Therefore, it was necessary that we should offer sacrifices and thanksgivings at each meeting, but as we had hitherto neglected these commands, we had not sought for necessary directions as to how the offering or sacrifice should be made, and having learned from the last revelation that strict obedience was necessary, lest any further calamities should befall us, we resolved to alter our conduct, and seek for necessary instructions as to the form and order of making the offering; consequently, immediately after the last revelation, obtained at the close of the summer of 1854, the following question was propounded:—

Question.—By what manner, and at what time should the order of offering and sacrifice be made; and shall we be enabled to carry out the things portrayed to us by strict adherence to the instructions given?

Revelation.—“Behold! I am commanded to declare, that ye are ordained, according to the decrees of Him who ruleth the universe, to establish a new era in the morals of mankind; and therefore it becomes a duty on the part of each, individually, that ye shall participate in the examples of the prophets of old, and offer up a holy offering, as a sacrifice to Him who liveth and reigneth world without end, for being called to this mighty mission. And, where no clean animal or fowl can be obtained for this purpose, let your offering consist of anything agreeable to the parties present, which can be obtained by contributions, such contributions being made in the name of the Great Creator, it will then be accepted by Him, if given in a manner when the soul of each individual is concentrated in the cause for which such sacrifice be made. But, before partaking of the sacrifice, ye are commanded that each of you should join your hands

around the board on which such offering be spread, and with heads bare, and your hearts uplifted, unite your voices, and say as follows :—

“ Oh! Thou Great Supreme Author of all goodness, mercy, wisdom, and justice, we humbly and devoutly thank Thee for the many blessings Thou hast bestowed upon us ; humbly beseeching Thee to renew our strength and faith, that we may be enabled to fulfil the work for which thou hast ordained us, according to Thy holy will. And now, oh Lord, high and mighty, governor of the universe, we humbly beseech Thee that Thou wilt pour into our hearts a true feeling of brotherly love and friendship towards all mankind ; and that Thou mayest send us forth to make Thy decrees known to all the inhabitants of the earth ; so that the world, with one voice, will ere the end glorify Thy holy name. This we beg through the only mediator and ever one God, who liveth and reigneth world without end.”

In addition to the above, we were instructed that, if at any time, in the accomplishment of our task, or in the furtherance of the designs which God had instructed us through His angels to perform, we should be beset by enemies to the great cause, who would endeavour to thwart the great objects of God's designs by their scoffs, or hatred for the sacred truths we were ordained to spread ; that we should unite our souls in devotion to Him who is the ruler and author of all things visible and invisible, and in humble supplication, say as follows :—

“ Oh Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; we thine unworthy servants do prostrate ourselves before Thee in humble supplication, beseeching Thee that Thou wilt stretch forth Thy powerful arm, and inspire us with Thy holy will, and strengthen us so that we may be enabled, by Thine divine grace, to surmount the difficulties by which we are surrounded. And oh Almighty God, grant that, for Thy sake, we may be enabled to set forth Thy praise, and to show unto the world that we, notwithstanding the oppressive calamities by which we are surrounded, that we, by Thy divine permission, can walk boldly through the mazes of men, heedless of their scoffs and jeers ; and that we, by Thy divine grace, shall be enabled to assist our fellow men, by making

manifest Thy eternal will. This we beg in the name of our only Mediator, that He mayest make intercession in our behalf, by directing the celestial spirits, under whose guardianship we are protected, to relieve us from our enemies, and vanquish all their fiendish designs; so that, in the furtherance of Thy glory, we may embrace, and ever hold fast the things which by Thy divine permission are given unto us. This we beg, for Thy sake, through Him who liveth and reigneth, ever one God, world without end."

These solemn revelations completed our instructions as to the rules of our moral conduct, and all present on that occasion exhibited symptoms of deep emotion and repentance; all solemnly promising to adhere strictly to the injunctions, and yet strange as it may appear, notwithstanding the sacred manner in which each and all had been addressed by the spirits, and the apparent sincerity they all displayed in promising obedience, after having had rules and articles given them for the guidance and formation of our own society, these injunctions were totally neglected. Although calamities beset us several days afterwards, we even had the audacity to invoke the spirits to reveal to us the sacred laws and creed upon which the faith of the true universal church of Christ should rest; and we received for an answer the positive rebuke hereunder contained. After calling upon the guardian angel of one of the persons present, I asked whether at that time we should be permitted to receive the laws upon which the new era in the religious morals of mankind would henceforward rest? In answer, the following communication was given:—

Revelation.—"Behold! It hath been already declared, that ye are gathered together from distant parts of the kingdom, to bring about the holy decrees of Him who ruleth and governeth the universe. And, as has been already stated in our past information, that lack of energy deterred the projects which you were destined to fulfil; so also must this project be deferred for a time; and though ye may continue to disobey and neglect the instructions we have been commanded to give, yet ye shall suffer until thy sufferings have fitted thee for the accom-

plishment of the great task which each of you is decreed to fulfil ; and rest assured, that though it may appear incredulous to others and impossible to thyself, yet every word contained in our past information shall ultimately be realized. Therefore these laws and creeds must remain concealed for the present."

From this revelation we plainly saw that the great work laid out for us would be delayed: and that, in consequence of our neglect and disobedience, we should suffer dire calamities; and though each of us showed symptoms of regret at our past conduct, yet we could find no alternative but to break up our circle. Although we frequently had interviews with each other, and obtained some important revelations on various topics of interest, and the winter season having now set in, we began to experience the truthfulness of the information given respecting the sufferings we should experience in consequence of disobedience. As the lengthy continuation of these sufferings still further proved the truthfulness of the spiritual communications we had received, I began to see the danger of disobedience, and communicated my ideas upon the subject to the other persons; and although they appeared to pay particular attention to my remarks, yet no material change in their conduct for the better manifested itself; but they all acknowledged the truthfulness of the revelations, and, for worldly reasons, would not be guided by them; the result of which was, that difficulties ensued, which will ever be remembered by all the persons concerned. To acquaint the reader how these sufferings were experienced, as they proved the means of re-establishing some portion of the circle, I will conduct the reader to the next chapter.

CHAPTER VI.

THE SUFFERINGS OF THE PERSONS WHO FORMED THE CIRCLE,
THE REALIZATION OF THE WARNINGS GIVEN, AND THE
RE-ESTABLISHMENT OF THE CIRCLE IN PART, AND OTHER
MATTERS CONNECTED THEREWITH.

Just as our sufferings were expressed,
So each in turn was much distressed.

SPIRITUAL.

IMMEDIATELY after our meetings were discontinued, and our spiritual circle was broken up, it was wonderful to behold with what precision we proved the truthfulness of the revelations. No sooner was the circle broken than each of the persons was driven, as if by the blast of a storm, from their several homes by difficulties which it was impossible to withstand; for some amongst us had been accustomed to move in easy circumstances of life, whose homes were broken up, and the occupants were driven to seek refuge from those to whom they had been under obligation under the roofs of others. While another of the circle, who had been carrying on a flourishing trade in a respectable part of the town, was driven into unexpected difficulties, from which failure and bankruptcy followed. I was driven to seek refuge in a remote part of the suburbs, in which I suffered great misery: not because I was under any specific obligation through former pecuniary affairs, but because I was cut off from communication with former friends, who had lost me all at once; and I, in consequence of my affliction, through partial loss of worldly sight, was unable to seek them, or to do anything towards support of myself and wife. Thus I continued several weeks, lost to the world and my acquaintance; and how we existed it would be impossible to describe. At length, some of the persons who had belonged to the spiritual circle visited me, and I learned from them that the sufferings of all were equal to if not greater than my own.

In the early part of the preceding summer, in consequence of receiving instructions as to the publication of the revelations, I, having several years previously written a history of my life and travels, the person with whom I was connected agreed to publish this, having first received spiritual instructions that, by perseverance, its sale would accumulate sufficient to defray the expenses connected with it, and the revelations which should follow at its close, as part of the same. It was accordingly set on foot, and with the first number these revelations were mentioned, which created curiosity, and caused the work to have immense circulation, as I can prove by letters received from the London publisher. In Nottingham more than 300 copies were sold. But through want of foresight, the money received for the sale of each week's number was expended for purposes not connected with the work; and the London agent requiring three months' credit, resources failed; so that only six numbers were issued, and though several payments were made to the printer by five pounds at a time, he was unable to give further credit. Hence, notwithstanding the great circulation, without advertisements, the work was stopped. I retained the copyright, it being my property; and, in the month of November, after the work had stood still for several weeks, I saw a letter from the publisher, which stated, that as the work had an extensive circulation, it was a pity it should stand, and in a few weeks he hoped to be in a position to advance £20 or £30 to give it another start. On hearing this, I thought that I might be enabled to sell the copyright to him. Before writing to him, I resolved to seek for spiritual information; and I asked the following question of my celestial guardian. Will any benefit result to me by communicating with Mr. E. C. respecting the purchase of the copyright of the work which is now in circulation? The following explicit answer was given:—“Rest assured that you will be enabled to accomplish this undertaking with success.” From this answer I re-

solved to negotiate ; and, accordingly, wrote forthwith, offering to sell the copyright of the work, six numbers of which were in his possession ; naming such terms as I thought would induce him to purchase it, and at the same time relieve me in my difficulties, telling him I was the author, and that I retained the remainder of the copyright. Two days after I received his answer, informing me that he would purchase the copyright on the terms I mentioned, but he could not then spare the amount. I, anxious that the work should proceed, as many subscribers were applying to me concerning it, and also knowing that delay might injure its sale, again wrote to him, informing him that if he chose to continue the work, a small deposit upon an agreement between us might be paid down, and sufficient copy be forwarded to him to carry the work six weeks forward, and so the whole amount be paid to suit his own convenience. To this he agreed, and forwarded me the first instalment, and I sent the copy. Meanwhile the amount due for the stock on hand of the first six numbers amounted to over £30 ; the numbers having been sent to him in the name of the firm by whom the expense of printing should have been defrayed. This firm was indebted to another person, who, on applying to them for his money, was ordered by such firm to apply to the London publisher for the amount owing for the books, telling the publisher that the owner owed him the money ; but, the firm never having authorized the publisher to pay over the money to this man, Mr. E. C. of course wrote to *me*, thinking it was *my* debt, and informed me that he should not like to have anything further to do with the work, as there seemed mystery connected therewith. I procured a note from the firm, authorizing him to pay all monies received for the first six numbers to the gentleman, and relinquishing all claims upon the work, it being my private property. With this the publisher was satisfied, and informed me that number seven was gone to press, and would be ready in a few days. Accordingly, about a week after-

wards, I received a letter with a proof of this number, and a prospectus of the work enclosed. Great was my astonishment and disappointment on reading the letter; for I was then destitute, my only hope being on the sale of this work; and I learned to my sorrow, that since I had last written, some one had informed the writer that the copyright was not mine, and that he would be defrauded. Therefore, sooner than have anything further to do with it, he would forfeit all he had paid, and return the copy. I cannot describe my sensation experienced at this sudden disappointment; for it appeared a direct contradiction to the spiritual answer. Notwithstanding all that I had hitherto proved, I began to think it a delusion, and this is why I relate the circumstance; and the sequel will show the result. My distress was so great that with difficulty I retained my senses. My wife succeeded in calming my agitated feelings, she being a firm believer, having experienced many important truths, said she could not think that the spirits would tell a palpable falsehood, and endeavoured to persuade me to enquire the meaning of the strange contradiction. I refused doing so for some time, till at length I gave way to her kind persuasion, and asked my guardian the meaning of so blank a contradiction, and received for an answer the following explicit words:—

“Behold! I have been commanded to declare that you should accomplish this undertaking with success, and I again confirm these assertions.”

From this answer, which literally confirmed the preceding one, in compliance with my wife's request, I wrote to Mr. E. C., the publisher, contradicting his statement, and explained the matter, requesting him to re-consider his decision, with such allusions as I thought necessary, though I confess that my hope of success was then faint. In two days after I received a letter written by Mr. C.'s wife, stating that her husband was ill, and that he had declined further connexion with the

work, and the copy should be returned. Here was another contradiction to the spiritual assertions. My every hope was blighted, and destitution was before me. I was then bordering on a state of lunacy; for want and disappointment had almost driven me to desperation, and I was about to dash the crystal into the fire, when my wife snatched it from me. At this juncture another female friend, who had experienced many truthful assertions, entered, and, on our explaining what had occurred, she exhibited surprise, and could scarcely believe that two such answers had been given, so different were they to anything hitherto experienced! She and my wife vainly endeavoured to persuade me to ask another question, but I obstinately refused, as I felt disgusted with two such contradictions. At length, our friend requested as a favour that I would ask a question for *her*. Although I hesitated, yet I did not wish to incur her displeasure, or lose her friendship, and her persuasion with that of my wife prevailed, and she, to my surprise, propounded a question to the same effect as the one I had asked before sending my last letter. To my astonishment a similar answer appeared, but with these additional words addressed to me.

“Behold! where is thy faith; does not thy past experience in thy sufferings teach thee that we are not permitted to declare falsehood! We have declared that this undertaking should be accomplished with success, and thou wilt shortly experience the realization of our assertions.”

This answer inspired my friend and my wife with fresh hopes, and they resolutely believed that the answers would be realized, notwithstanding the contradictory letters I had received, while I had then laid aside every hope respecting it. Still I was prevailed upon to write again in terms not the most edifying, as I reminded him of the written agreement and the deposit paid. In four days after, to my astonishment and surprise, I received a letter informing me that the publisher had re-considered his decision, and was then determined

to continue publishing the work weekly, until completed; and enclosing a post-office order for another instalment, with a request to forward more copy. The work was forthwith completed, the money paid, and everything ended successfully and satisfactorily. Thus, notwithstanding the seeming contradiction, the spiritual assertions were fulfilled; and thenceforth I resolved to adhere strictly to whatever spiritual instructions I might in future receive, and I requested my acquaintances to do the same. My adherence certainly increased my prosperity, and I was led on to the important events described in the succeeding pages. Some persons who had formed the circle, on learning the realizations I had experienced, informed me that they were convinced of the causes for which they had suffered, and then resolved to alter their conduct, and promised to assist me in furtherance of God's divine will.

CHAPTER VII.

FURTHER SPIRITUAL REVELATIONS FULFILLED BY ADHERING TO INSTRUCTIONS.

Let all who doubt in revelation,
Made by spirits from on high,
Rest assured that explanation
Will appear and satisfy.

SPIRITUAL.

It may be necessary to observe, that all the revelations here inserted respecting our instructions were obtained during the years 1853 and 1854. The first series of revelations were not published until June 1855; between which period and the breaking up of our circle, I obtained several important public revelations, some of which have been published. Another project which I accomplished was the circulation of the before-mentioned work, "The Life and Adventures of a Soldier; or, Struggles through Real Life," a romantic and interesting history, now

completed in 337 pages. Prior to its re-issue, a circumstance transpired, further proving the truthfulness of spiritual assertions made through crystals. A medical botanist desiring to obtain spiritual information, such as prescriptions and recipes, offered me to live with him in the house where I now reside by myself. Not feeling desirous of doing so for several reasons, I determined not to act without spiritual advice; and I asked my own guardian, whether I should derive any advantage by removing to this place? When I received this plain and decided answer:—

“Behold! by removing thither benefit will be derived by you in three specific ways; first, it will decrease your expenditure; secondly, it will shorten the period for the restoration of your sight; and, thirdly, it will open the way and pave it to your future prosperity.”

Such was the answer, and the sequel will prove how truthfully it has been realized. I, by directions of this answer, removed, but several weeks elapsed before I perceived any important change, except a palpable decrease of my weekly expenditure. The people with whom I lived were members of a primitive methodist society, whose outward religious professions could not be exceeded; and therefore they did not relish the doctrines which I advocated, they were great hypocrites, and yet *at chapel* they were considered as saints, in consequence of their smooth tongues and sanctimonious appearance. At home no one would have thought that religious notions existed amongst them. Theirs, though only three in number (the father and two grown up daughters), was a life of domestic strife; through which we felt uncomfortable, and my faith had begun to sink; for no favourable prospect had manifested itself. But, before removing here, we had written the first series of revelations on the war, the manuscript of which I had with me; and the person with whom I lived having heard it read, with other revelations, had told many persons about it, which created surprise and sensation. I may remark, that before writing the first series, the

spirits had informed us that we must get them written; and, as their circulation was necessary to establish the truthfulness of this sacred science, unexpected means should be directed to defray the printing expenses; but nothing of the kind had as yet appeared, and I began to doubt of their coming forth. At length, a visitor one day was informed of my practise in Crystal Science, and he desiring to see something from that source, I showed him the little work entitled "The Cause of the Present War, First Series." So astonished was he, that he said he would assist me to bring them before the public, and he accordingly mentioned the subject to another friend, who likewise promised to assist, and thus in a few days the whole amount was raised, and the revelations were published; but, as the subject was delicate, some friends persuaded me not to put my name to it. Before deciding, I asked the spirits whether evil would result by sending my name forth with it, or whether it was necessary to do so? In answer the following words were given:—

"Behold! it is both necessary and proper that your name and address should go forth with this work, and instead of evil consequences, many advantageous communications will result therefrom."

I adhered to the instructions, and sent forth "The First Series." As soon as it was issued the spirit informed me, when asking for other information, that a *second* series should be written and sent forth, as the first did not contain all the revelations we had obtained. This was done, and printed on credit, I still hoping to realize the promises made by the spirits. No sooner was this issued than they informed me that the people would declare the revelations had been obtained from an evil source, and again commanded me to have the crystal instructions, given me some years previously, *printed*, and thereby prove that the source was sacred. As I was in debt to the printer I did not see my way clear; consequently, before compiling the "Book of Knowledge," I asked by what means I should be en-

abled to bring it forth? I received for an answer this command:—

“Behold! ye are commanded to get this work compiled, and before its completion, means shall be directed to defray the expenses you have incurred.”

From this answer I set about compiling the “Book of Knowledge,” and before I had half completed it, I, through the circulation of the first and second series of the revelations on the war, the second having only been issued a few days, received correspondence from all parts of the kingdom; several persons offered me assistance, they being in high circles of life, who, after receiving several important spiritual communications from me, forwarded me assistance in the publication of these works, sums of money varying from ten shillings to two pounds; thus all my expenses were defrayed, and money in hand, all of which, except in two instances, I had received from strangers. Thus the spiritual assertions were again proved. As soon as the “Book of Knowledge” was issued, the “Third Series” on the war was commanded to be written, and the circulation of the “Book of Knowledge” procured me new friends and correspondents, who rendered me additional assistance. The result was, that I was enabled to defray printing and advertising expenses, except a trifling sum. After the issue of the “Third Series,” as myself and another of our circle were enquiring for information respecting private matters, we received instructions speedily to compile *another work*. The question was asked relative to some private business matters, when this revelation was given in the month of January, 1856:—

“Behold! ye are now commanded to lay aside all worldly thoughts of aggrandizement and ambition, and to labour solely for the welfare and interest of mankind in general; and as we have before declared, that ye were chosen for the purpose of establishing a new era in the morals of man, we now declare, that, for the accomplishment of this work, ye must show to the world by spiritual revelation which will be

given you, that the scriptural writings, upon which the creed and faith of the people rest, have been mystified and corrupted in their translation. And ye are therefore commanded to compile a work which shall point out the scriptural errors; showing their mistranslation to be wilfully or ignorantly, as the case may be, which the spirits of the highest powers will declare; in which also must be contained revelations, denouncing all threats of eternal punishment, and all other subjects which are calculated to keep the people in ignorance, by remaining as they are; and as the time is short when the events of nations, as formerly portrayed, shall manifest themselves, ye are commanded to persevere in this undertaking, and heaven will assist you. And though many may scoff and ridicule the assertions which will be given in this work, yet it shall be placed on the board of discussion in high places, and men in power shall solicit thee for instructions. Therefore be prepared, for the last great day of God Almighty is at hand, when the earth shall tremble to its foundation; and to assist you with this work spirits will be commanded to give the necessary instruction during its compilation."

From the result of this revelation, we without delay set about procuring necessary instructions for this work, receiving the title-page, and all other necessary spiritual assistance; and at length succeeded in compiling the pamphlet now in circulation, entitled the "People's Guide," and when the manuscript was completed, we enquired whether it was fit and sufficient for publication, and merely received in answer, "That it was sufficient for the present." Accordingly it was issued; and through its circulation I have had letters from influential churchmen, with whom I have corresponded, and I am happy to find that, though these men still adhere to the church, yet they acknowledge the truth and justice as declared by the spirits in the revelations contained in the "People's Guide." Many other correspondents have written to me for information on various important topics, requesting the name and order of their guardian angels, with their future missions to be revealed; and in which, as the persons were strangers,

the spirits have invariably referred them to past acts before revealing the future. So that the correspondents, however strange or opposed they might be to spiritual revelation before, they, on seeing such secrets connected revealed, are convinced and believe. On one occasion, I having before time obtained spiritual directions for curing diseases, enquired whether I should publish that such things could be obtained, and was informed,

“ That it was a duty I owed to my fellow-man, the gift having been conferred upon me by a merciful Creator for that purpose, and not for gain or ambition ; but that those who were afflicted might be cured and believe in the spiritual truths.”

Hence I published the circulars addressed to the afflicted, from which many cures have been effected in cases discharged by different medical establishments as incurable, a few selections of which were published. On every subject upon which the spirits have been consulted, their answers have been truthfully realized ; and the subject revealed in my mission respecting the publication of the productions which should emanate through me, I have proved with regard to their circulation and the means for publishing them. There is one more important feature worthy of notice. It was declared in my mission, that when the productions which should emanate through me had been circulated far and wide, the veil should be torn from my eyes, and I should once more see my fellow man as usual. When the “ People’s Guide” was published I believed that this was the last, and I should receive my perfect sight. But, finding little improvement, I enquired whether the circulation of the above *five* works on spiritualism was all that should be circulated before recovery of my sight ? I received in answer this revelation :—

“ Behold ! dost thou yet doubt the truthfulness of our assertions, or thinkest thou that all shall not be realized ! We have declared that thou wert decreed to circulate the revelations which should emanate from us through you, and we now declare that task is not yet com-

pleted. Therefore, mark and marvel not, were thy worldly sight yet restored, thou wouldest not complete the mission for which thou art decreed ; for thou wouldest return to the follies of worldly life, and further neglect the commands we have given. Therefore prepare yourself, for, ere thy worldly sight can be restored, there are other important tasks to be accomplished ; therefore delay no longer, but persevere in the compilation of a work, the nature and interest of which will exceed every thing which thy comprehension can suggest ; as it will consist of messages and warnings from the world of immortality, addressed to the present generations of man, and for which further instructions will be given when sought for. So continue to persevere, and thy calamities will shortly diminish, and leave thee to enjoy the fruits of thy past labours."

From the extraordinary nature of this revelation, I assure my readers that my anxiety was great ! Still my faith had not decreased, and I resolved to adhere to the instructions. On the first convenient opportunity I sought for the required information, and the result will be given in the next chapter.

CHAPTER VIII.

FURTHER INSTRUCTIONS AND REALIZATIONS OF SPIRITUAL ASSERTIONS.

With mind oppress'd with sorrow,
I then the question ask ;
At noon time on the morrow
Began th' important task.

SPIRITUAL.

IT was on Saturday evening, in the month of March, 1856, when the last revelation was obtained ; so that the above lines are true. As soon as the other revelation had been copied, we enquired of what nature the next work would be, when a revelation appeared bearing upon it the following description of the work, which we were then about to compile :—

“Behold! the work which you are now commanded to compile must consist of a volume of at least three hundred pages, and will contain subjects as hereunder named:—The mysteries of the future, or state of man after death; showing the progress from death to eternal bliss; the occupation of the spirits from leaving the body in their progress through the various spheres; with a description of the exterior and interior of each heaven; with a full account of an existence in the spiritual world, as described by the spirits who inhabit each sphere from the atmospheric regions of the earth; the immense regions of space, and thence through the aerial and celestial abodes.”

On the next day at noon, being Sunday, we, from the instructions of the spirits, wrote the first three chapters, and obtained the first portion of the revelation from the spirit of the Duke of Wellington; each of the others following in succession according to spiritual instructions, until all the spheres, and the experience of the spirits in them were described, with celestial revelations confirming the same. Next, the five planets not included in the planetary table, with their inhabitants and rulers, were explained. Then, hidden mysteries were unravelled with revelations from the spirits of Sir John Franklin, and Palmer the murderer. Then the series of important prophecies on public matters, with the signs which shall precede them; each one following according to instructions. When, next in succession, came a series of instructive and important revelations on the several worldly laws, showing the evil consequences arising from them. Next to these I was commanded to insert the whole series of instructions addressed to our spiritual circle, from the year 1853 up to the present time (August 1856), in which are shown the commands and instructions received relative to each of our missions, and dissolving the mysteries of other media, as to who shall establish the doctrines of the true universal church of Christ, with the manner in which these instructions were adhered to, and the evil consequences resulting from disobedience, with various other important facts; all of which tend to prove beyond

doubt the sacred truthfulness of spiritual revelations as given from the celestial spheres. I have thus far completed this great work, the truth of which many persons, no doubt, will dispute. Let them bear in mind the solemn language in which the revelations are given, together with the divine wisdom and justice of God, as displayed by the spirits in the construction of both the material and spiritual worlds; together with His justice in the administration of His divine laws upon those who wilfully disobey His will, by the commission of many oppressive acts towards their neighbours, as described in these pages; and they will then see that to doubt the assertions will only be the result of unsound minds. Thousands of proofs in various parts of the country testify to these truths, and also prove that the prejudice or unbelief of any cannot alter or injure the truthfulness of these revelations. Before beginning the concluding chapter of this work, as I have learned that there is something more yet to be done, and being anxious for the restoration of my sight, knowing that I cannot obtain it until *all* that is necessary to be known of the future is gone forth; although feeling certain of the ultimate realization of every word which has been given, and I shall here inquire whether any other thing necessary for the welfare and guidance of man is to be written or circulated prior to the restoration of my sight, as promised in my mission, and in other revelations. Accordingly, I, thinking such would be necessary, called upon the angel Gabriel, and asked as follows, on the fourth day of August, 1856:—

Question.—Are there any other papers, pamphlets, or books necessary for the guidance and instruction of the human race to be circulated on matters of the past, present, or future, which I am decreed to accomplish; and, if this question be in accordance with divine will, I beseech thee, oh Gabriel! thou servant of the living God, that thou mayst reveal an answer to the same? Accordingly the angel appeared bearing the scroll, and upon it was written the following revelation:—

Revelation.—“Lo and behold! for the furtherance of your instruc-

tions, I am commanded to declare that, within a few days from the completion of the MSS. of this work, your spiritual circle can be sufficiently restored or augmented, as to enable you to carry out all the forms of prayers and thanksgivings we have before laid down for your instructions ; and that it is now time that meetings should be called together for this purpose ; while those who have turned aside, and wilfully remain, shall be left to the reflection of their own disobedience. And, at your first meeting, the necessary instructions shall be given for the compilation of the two pamphlets which are yet to be circulated. The first being a thorough development of all that shall be made manifest of the laws which shall exist under the great millenium reign ; and further instructions will be given at the time appointed.

This revelation plainly shows, that even upon the completion of this work, sufficient public instructions will not yet have gone forth. It confirms the revelation which declared that we had been chosen to concentrate and consolidate the laws and principles upon which the new era should rest. Likewise, declaring that upon the completion of this work, our spiritual circle shall be restored and augmented sufficiently to enable us to carry out all the designs for which we were ordained, and that meetings must be called, offerings, sacrifices, and thanksgivings must be made, and that at our first meeting, after completion of this work, the necessary instructions shall be given for assisting us in the compilation of the two pamphlets yet to be circulated for the guidance of the human race, both of which must be completed before the events of nations can begin ; or before a perfect restoration of my sight can be obtained. The first pamphlet to be next issued is to explain the laws, creeds, rules, and regulations upon which the great millennial era will rest, under the reign of Christ the King and Lord of the universe. So that, by spreading these things, all the population left upon the earth at His coming, may be thoroughly prepared to dwell beneath His glorious reign of universal peace, charity, love, and freedom ; where all sorrows will end, and perfect tranquillity be established. Fearing to close

this chapter, the last in which revelations will be given, the next one being the concluding chapter, without first knowing whether other revelations would be necessary to be inserted ; I, accordingly, again called upon the angel Gabriel, and asked, whether before writing the concluding chapter, any further revelation was necessary to be inserted ? When the angel appeared he revealed the following truthful answer :—

“ Behold ! ye have now fulfilled the commands ye have received on the compilation of this work ; and ye have seen that he, or those who persevere in the service of the Lord, reaps a just reward for his labours. And now, therefore, continue to persevere in the work before you, and notwithstanding the obstacles by which you are beset, yet means shall be directed to accomplish the task with honour to yourself and in justice to thy fellow-creatures, who will yet acknowledge the many Divine truths which have been spoken by us, through you, to the world. Therefore, gird upon thyself the true armour of righteousness, which is charity to all, and love to God ; and rest assured, that thou shalt reach in triumph the happy end portrayed unto thee.”

This revelation declares, that I have fulfilled my commands. But I must here candidly confess that, up to the period of my transaction with Mr. C., the London publisher, although the spirits had declared that I had been chosen by the Creator of all things as the principal of the *thirteen* persons who were to establish the principles of the universal creed, yet, in consequence of the greatness and importance of the task, I dared not look forward to the realization of such an event. Therefore, I could not place that implicit reliance in the statements which I otherwise might have done, had the duties laid down been less important. Ever since the realizations on the subject above referred to, nothing could have shaken my faith, and I, also, was compelled to acknowledge and believe much information which I had before received, and several other persons did the same. Thus, step by step, I proceeded in the task which

I have hitherto accomplished *with success*, though at the onset there was no visible sign or likelihood of my being enabled to do anything. By adhering to the instructions I have been assisted as promised, and have issued *five* pamphlets successively, at a great outlay; and when the first part of this work went to press (April 1856), I had not received more than thirty shillings for the stock of all the pamphlets sent to London for publication. Yet most of the printing expenses were paid, and I have lived, so that the revelations which declared heaven would assist me are truthfully fulfilled. When the first part of this work was partly written I had not the slightest knowledge where the means should come from to publish it. On writing to the London agent for money, he informed me that the sales were so slow that he had not the small sum I required. Still I relied upon the instructions received, and completed the first part; communicated with a friend to whom I described the contents of the work, and to my astonishment, he at once engaged to bring it before the public. The second part was issued by the same person, in like manner, to whom eventually I transferred the whole of the copy, and he has since issued the work. This again proved the truthfulness of the spiritual assertions, which declared that the work was ordained by heaven to go forth to warn mankind of their past ignorance, their present danger, and the coming events, and means should be directed for the accomplishment of this great task. So that, whatever the people generally may think of spiritual revelation, I, myself, and those who are immediately connected with me, can never dare to doubt again. While I retain my health and intellect, whatever instructions I may receive from the holy beings from whom these revelations have been given, I will adhere to them. I beg, also, that my readers before they lay aside this book, or repudiate its assertions, will try earnestly and devoutly to convince themselves of spiritual existence. Not merely to gratify idle curiosity, or for gain, but because they feel anxious for the wel-

fare and interest of their fellow-creatures, who have for ages suffered themselves to be deluded by superstition and ignorance, and by so doing, every honest, unprejudiced, and charitable thinking person can be convinced of an hereafter existence, and the important truths of spiritual revelations, particularly from those spirits who inhabit the celestial spheres, who are the ministering spirits of God and the guardian angels of the human race. As all the revelations necessary for the compilation of this work have now been inserted, and every subject necessary for the guidance and instruction of man has been duly explained, I beg of my readers to calmly study them, and to let the solemn warnings restrain them from hurrying on in worldly follies and vices. So that, on departing from this life, they may speedily reach the angelic spheres; and thus be fitted for the presence of their Creator. While those who continue to exist may prepare themselves to join the standard of the armies of the living God, when the coming events shall fall upon the earth. With these injunctions, trusting that mankind will take them in the friendly manner in which they are meant, I conduct the reader to the perusal of the concluding chapter, in which facts shall be set forth that will defy any person of sound understanding to contradict, or to set at defiance the sacred truthfulness of spiritual revelations, as contained in this work and in the five preceding pamphlets*.

* The manuscript of this volume was *completed* in the month of August, 1856, although at the end of that year various circumstances combined to retard the publication of more than the first and second series of the work. Since the text was written, the medium has published three more works, viz. "The Revelations of Swedenborg and of Smith the Mormon Prophet," the pamphlet called "Charity, Rest, and Freedom," and the "Scriptural Magazine." The two last works may be considered as supplemental to the third series of the Spiritual Message.

CONCLUDING CHAPTER.

Let all who read this truthful book,
 Be sure that God on high
 Will down upon their actions look,
 And reward them justly.

SPIRITUAL.

As I am about to conclude this extraordinary work, written by express command of the Supreme Ruler of all things, made through His holy angels to me, and addressed to the whole human race, I beg that my readers will calmly peruse these pages, so that they may inwardly digest the sacred assertions herein contained. They may rest assured that each revelation is given exactly as the spirits revealed it to me, and from the sacred language and positive assertions therein declared, it is impossible for the unprejudiced mind to doubt as to their truthfulness; for in each revelation the assertions are fraught with such plain truths that one can scarcely fail to observe the divine wisdom and justice of our Creator; for it is herein declared, that every man or woman shall suffer in after life in accordance with the deeds done in the flesh, which confirms the Saviour's words whilst He existed upon the earth; and each particular sin is beautifully classified and regulated, while each spirit's assertions confirm each other. Showing with the same plain truths the various stages of progression throughout the spheres, from the period of leaving life to immortality, until all reach eternal rest, destroying the terrible idea of eternal punishment, denouncing the existence of devils and eternal flames as a material hell. While it proves that the evil actions of every person creates a *hell within himself*, by which means the conscience is tormented with bitter reflection, until the mental suffering exceeds all other suffering and human misery. This work shows that the real cause of this suffering is the result of the chief sin existing upon the earth; namely, *tyranny*; from which

every other species of sin or evil originates. Therefore a special warning is given to those who oppress their fellow-creatures, and to those, who through experiencing oppression themselves, oppress others by way of revenge, thus producing all the evils which exist amongst men. Tyranny causes men to act hypocritically, to avoid the vengeance of the oppressors, until repeated acts of hypocrisy create deception, through which revenge is cherished, and murder ensues. For men through these sufferings become steeped in crime, and reckless of consequences, or heedless of worldly laws, they revel in drunkenness until their habits become solely depraved, and infidelity or suicide is the ultimate result. Therefore, let oppressors discontinue their habits, and remember, that, though they may continue to revel and evade the sufferings of pecuniary wants in this world, they will suffer manifold in the world to come. Yet, even to the vilest of the vile, it is positively declared, that though they must suffer for their worldly sins, varying in the period of their sufferings as their lives are spent on earth, yet, even *they* shall in the end reach everlasting glory, as proved by the assertions of the spirit of Lord W. Russell, who, notwithstanding his earthly career, has now become an angelic being in the ærial angelic sphere. While Lord Burleigh has progressed so far as to become a celestial angel, though history proves him to have been, whilst living, a worldly and cold-blooded man. Thus it proves that the blood of our gracious Redeemer, shed for the ransom of the whole world, has attained its desired end, notwithstanding the assertions of those whose interest it is to keep the people in ignorance, by holding forth to them threats of eternal punishment, in case they should resist the oppressive laws imposed upon them. The circulation of this work will teach the people that there is something great and good to live for, and that the next world is not, as many of their rulers teach them, immediate happiness to all eternity, or punishment in everlasting flame immediately after death. After glancing

over the experience of the spirits in the several spheres, as related by themselves, we turn to the descriptions, externally and internally, of the spheres, and we see how beautifully the wisdom of our Heavenly Father is there displayed. In the atmospheric regions we find there are *three* distinct spheres; the first, the habitation of the spirits immediately after death, which is separated from the next sphere by impenetrable darkness, beyond which there are eight distinct circles; four of which constitute the four spheres of punishment, or what is termed the spheres of hell: the punishment in which has been duly described by the spirits who dwell therein. While the four upper circles are the abodes of spirits who have passed through the spheres of punishment, no longer experience punishment themselves, but inflict punishment on others from whom they suffered injury in life, as they enter the punishment spheres. On reaching the uppermost circles their only suffering is, the witnessing of the sufferings of others, and where they enjoy happiness, which cannot be described on account of its imperfection. This sphere is separated from the next by another boundary of darkness, and the sphere beyond is the immense region of space, between which and the lower sphere there is no communication; and the spirits who inhabit the regions of space, again resuming their worldly appearance, are permitted to indulge in favourite earthly pastimes, and where every desire is gratified, and from whence they can visit the most distant parts with the quickness of thought without physical effort; and where old acquaintances and friends are met, where all dwell in harmony; where no ambition or angry feelings exist, but all employ their time in contributing to each other's happiness. While the spirits in both spheres have no knowledge of the sphere beyond that in which they dwell; yet all know of a future state, and dread that their next change may be worse: while the spirits who occupy the regions of space, declare, that the only bar to perfect happiness is the knowledge of the sufferings

of those in mortal life, and of the spirits in the lower spheres, and the dread of the future, lest their condition should be worse. Beyond this sphere are the angelic aërial spheres, also divided by darkness, and between which there is no communication. While, beyond the angelic aërial sphere, separated by another boundary of darkness, is the celestial angelic sphere, between which also there is no communication. The description of those spheres, and of the spirits who inhabit them, together with their occupation, is beautifully described in the vision by the respective spirits, and no further remark need be made upon them. So with the description of the other five planets, and their occupants, these are so wisely arranged, and the description is so well given, that any further allusion is unnecessary. While the revelations upon the mysteries which follow, and which have for ages been concealed beyond the mystic curtain, carry with them, in the weight of their expression, sufficient to convince every unprejudiced person of their truthfulness. While the revelation of Sir John Franklin is so plain and positive, that nothing further need be said, than, that to prove its truthfulness, we must wait with patience the arrival of the two persons who his spirit has declared shall return to England and bear testimony to his assertions. So that, whenever this event occurs, the sceptics may thenceforth place their hands before their mouths, and remain silent, or openly and candidly acknowledge the truth. While Palmer's revelation plainly proves that, whether his punishment was just or not, he was *guilty* of the murder of six individuals, including Mr. Cook, though he declares, by command of the highest powers, that his death *was a disgrace to a civilized people!* Respecting his sufferings, his own words suffice to convey to the reader what they really must be. With regard to the series of prophecies, whatever may be the opinion of the public upon them, they are inserted as they were given, and different persons were present when they were obtained, whose names can be given, if required. Not-

withstanding their solemn language, and the manner in which they are addressed, I was commanded to insert them, and I have done so, even though they are addressed to the kings, princes, rulers, authorities, and people of the earth. The different calamities therein portrayed, the disasters which shall fall upon the earth, and the terrible consequences which will result are therein sufficiently explained. When the signs shall manifest themselves, which it is declared shall precede the great events, then will be another cause for scepticism to be cast to the winds. So with respect to the revelations on the different worldly laws. No unprejudiced person can deny their truth and justice as therein revealed. Each and all of the said laws the spirits have declared are an abomination to God; being oppressive to the poor, and adding fresh strength to the power of the rich; the laws causing the crimes which they were instituted to punish. Still the spirits wisely declare that the *marriage law*, although oppressive, is at present necessary to exist, as it protects the female portion of society, which, in the present state of worldly evils and vice, could not exist without it. In reference to the revelations given to our spiritual circle, as instructions for each individual connected with it, their truthfulness we cannot doubt. They were given during the period when the several revelations upon the late war were obtained, and as they are literally fulfilled, so far as time has permitted, we may justly anticipate that all spiritual assertions which came from the same source may, in like manner, be fulfilled. Should this be the case, what a dreadful period have we to look forward to; for each and all the prophecies herein contained were given from the same source, and must assuredly come to pass! But, perhaps, there are those who will endeavour to persuade themselves that the revelations on the war are not fulfilled, as *peace is proclaimed*; and therefore how or why should we believe these prophecies? Before answering these questions, I will draw the attention of those who ask them to the revelations,

and first ask them a few plain questions. It will be remembered, that in the month of October, 1853, no hostile operations had occurred between the Turkish and Russian armies, and the government organs of that period affirmed that no hostilities would occur, and therefore, on referring them to the revelations, let me ask; was the dispute between Turkey and Russia really settled without recourse to arms? Again, was not England compelled by the people to render assistance to the Turkish people? Was not the cabinet of Great Britain held up to ridicule; and was it not proved to have aided Russia in her designs against Turkey? Or, was Cronstadt or Sebastopol ever *really* captured by the allied fleets, or the allied armies? Did ever Austria and Prussia combine with the allied powers of France and England? Or, did not the Emperor Nicholas die before the expiration of the time stated in the revelation, in answer to that question, as stated in the second series? Or, did not the Emperor Alexander continue to prosecute the war with as much vigour as his father? Or, has any power yet materially impeded or injured the power of Russia? Or, was the fall of the southern part of Sebastopol of any *real* avail to the allied powers, or detriment to Russia? Or, was not the sacrifice of life, both by land and sea, and the destruction of property as great as declared in the revelations, both by pestilence, famine, warfare, and storms? Does anything which occurred during the war contradict any one of the assertions given in the revelations? Has any comparative or *permanent* peace continued to exist? As answers to these questions, it must be affirmed that the disturbance between Russia and Turkey, and recourse to arms, really did occur; and England was, through the voice of her people, compelled to assist, and her ministers were ridiculed, and proved treacherous; nor was Cronstadt ever captured by the allied fleets, or Sebastopol by their armies; as only a portion of the latter place surrendered; nor did Austria or Prussia join the alliance, though the newspapers frequently

affirmed that such was the case. While the sufferings of the troops, and of the naval force, will long be remembered, in consequence of the great hurricane by sea, and warfare, famine, and disease on land. The news of the death of the Emperor Nicholas arrived in England long before the winter season of the ensuing year had departed, as the revelation declared. So, likewise, did the Emperor Alexander continue to prosecute the war with more vigour than it had hitherto been conducted; neither is the power of Russia materially decreased or injured; but has been declared to be greatly benefited through the abrupt peace; nor has there been any real peace in Europe, as the affairs of France, Spain, Italy, and Austria prove; and yet, with all these glaring facts, can any one doubt in the ultimate realization of all? Is not *all* fulfilled, so far as time has allowed? Is not the present aspect of affairs showing forth a true, but fearful prospect for the realization of the rest? It may be said that the revelations respecting France and the Prince of note, and the enmity which was to exist between France and England is not true; and also that the combination of the four powers is not truthful, according as the revelations predicted. But, I would have my readers *watch the progress of events*, as I am commanded to do, and they will perceive that Europe still stands, as it were, on the brink of a volcano, which at any moment may burst forth, and spread the terrors of revolution over its whole surface; and then who shall dare to question these important truths? But, if they were believed universally before the events transpire, their sacred assertions would be at once falsified. For the revelations declare that the people will not see their errors till the banners of the hostile parties are waving on the opposite shores; and then, and then only will they believe and acknowledge their truthfulness. But, notwithstanding their unbelief, there is here before them a series of facts which were obtained long before the events transpired to which they relate, and which facts contradicted the prognostications of

the principal newspaper sages and journalists of the day, and by rehearsing them separately and examining them as they stand, so far as time has permitted, every one has been literally fulfilled; and those relating to the future are in a fair way of being fulfilled; and we must await the same with fearful anticipation. So, likewise, with the predictions in this work, they having been obtained from the same source, may be relied upon. The Lord declares that His people have been deprived of the rights created for them, and that they have cried to their rulers for mercy in vain, till at length their cries have reached Him in His realms of glory, and through His angels He has declared to avenge His people's wrongs; and He will hurl the oppressors from their pinnacles of power, and their stately mansions and ill-gotten wealth shall be trampled to the dust! While *the people* shall be purified by putting off from them all who will not listen and adhere to the things which God has diffused through His media or prophets; while all who adhere to His divine truths, and endeavour to impress upon the minds of their neighbours the necessity of refraining from the many worldly evils and vices, when the struggle comes will be found amongst the chosen people of God, and so enjoy the many blessings to which these dreaded calamities shall lead. Trusting that my readers will not think me vain or ambitious by setting forth these revelations respecting myself, as the principal of those who are to breathe forth God's eternal will and praise to the people, I assure them, with due deference and sincere respect for all other media, that I have inserted the revelations exactly as they were given on the dates mentioned, in presence of several persons who can prove the same; but I had not sufficient faith to believe them, until I heard the different articles from other media respecting their ignorance as to *the* prophet who should come, or from whence he should appear. When, knowing that I had received these instructions more than a year previously, and being then an unavoidable

Believer, I felt it my duty to make it known that other media, or any other person might investigate the same, as our sole desire is for all persons impartially to investigate this important subject, as I rejoice to find a person anxious for wisdom, with a pure intention of benefiting his fellow-creatures thereby, and not for the gratification of idle curiosity or gain, as any one who may make enquiries of me for such motives will meet with a just rebuke, with kind remonstrances and advice to direct their attention to suffering humanity, and use all the energies and intellect with which God has endowed them for the benefit of the human race. Having now reached the concluding page of this remarkable work, I take leave of my readers, trusting that they may benefit by the lessons and warnings herein taught, and hoping that all who believe will endeavour to impress upon the minds of their neighbours the necessity of adhering to the instructions herein contained, and that all may anxiously watch for the *signs* which shall precede the overthrow of nations, that they may be prepared when the time cometh, when the whole earth shall tremble beneath the clash of arms and the howling of the tempest; so that, instead of being smitten with fear and confusion, they may stand fast, and look calmly on the devastation, and say with fortitude and resignation, not my will oh Lord! but thine be done. With these words addressed to all friends, I conclude;

May all the pow'rs who reign above
Embrace them with my fervent love;
And keep them safe where'er they move,
All through the devastation.

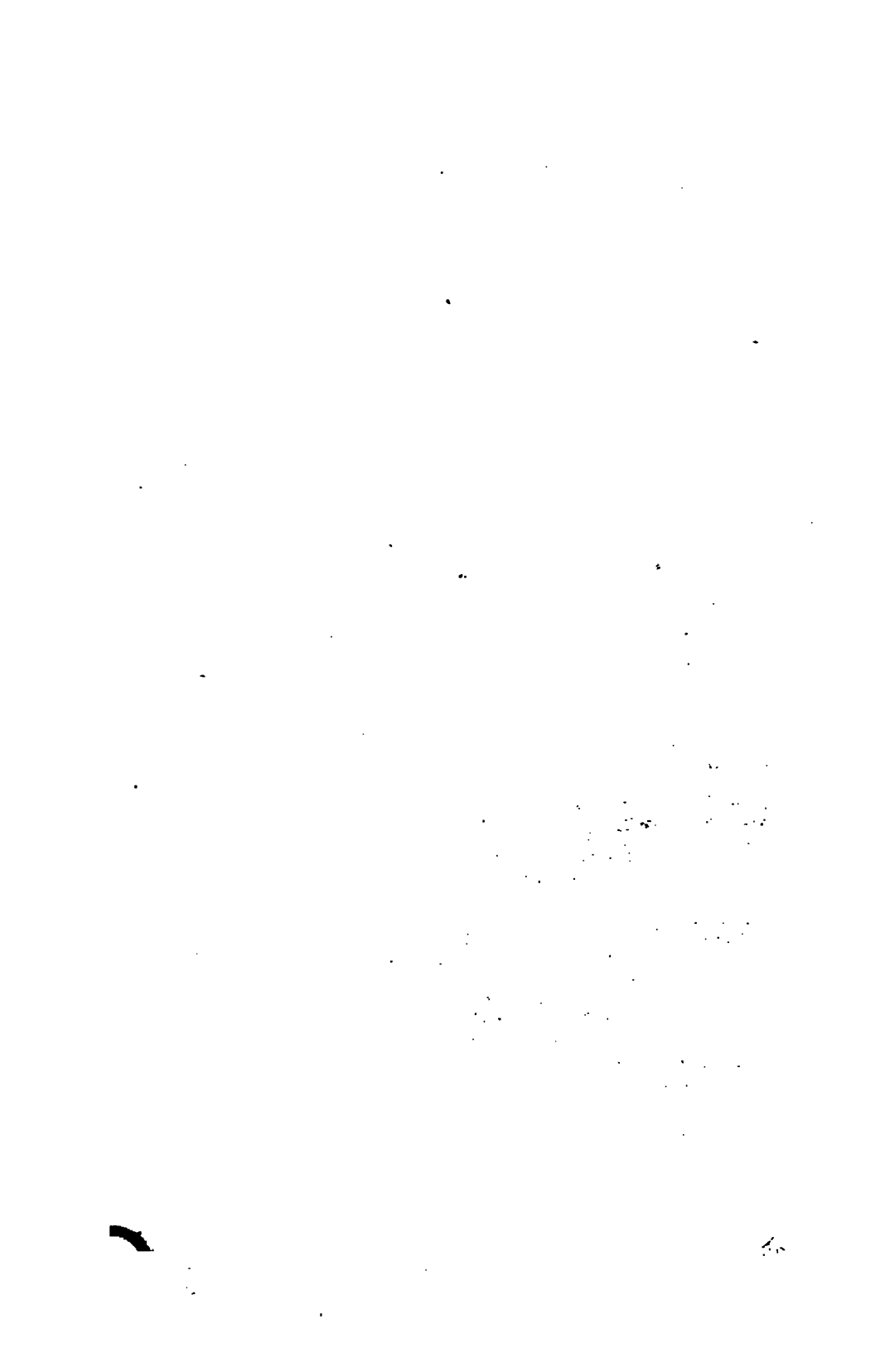
SPIRITUAL.

THE END.

ERRATA.

- Page 4, line 7. For "propogate" read "propagate."
— 5, line 1. For "they" read "we."
— 5, line 19. For "has" read "have."
— 13, line 3. For "may" read "my."
— 26, line 2. For "wordly" read "worldly."
— 32, line 6. For "therefore" read "thus"
— 38, line 20. For "af" read "of"
— 43, line 28. For "man" read "men"
— 44, line 4. For "amongst" read "as."
— 46, line 4. For "lerrn" read "learn."
— 46, line 8. For "everlarting" read "everlasting."
— 61, in the small type. For "wordly" read "worldly."
— 76, line 5. For "brightest" read "brightest."
— 92, line 25. For "frist" read "first."
— 106, line 14. For "that" read "that."
— 125, in the note, line 5. For "order" read "organ."
— 216, in the foot note, line 3. For "set" read "sit"; and in line 6, for
"countries" read "places."
— 217, line 2. For "next subject" read "legal subject."
— 212, line 29. For "when then" read "whenever."
N.B. The quotation in the foot note, page 160, originally appeared in "The New
England Spiritualist" (Boston, April, 1855). It is part of an original
article on trance media.
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Mr. B.'s friend, referred to in the text, became acquainted with Mr. B. in February 1856, and having tested the subject, he in July following, agreed to bring this work before the public, then understanding it would consist of various spiritual statements, purporting to describe the state of a man's spirit when it leaves the body, with general information as to the gift of crystal seeing. *Afterwards* the work assumed its present shape, and upon its merits the reader will form his own judgment. The individual above referred to has added the foot notes and table of contents, and he is responsible for any clerical errors, except as to the first 64 pages: but he does not fully endorse Mr. Brown's sentiments. In connexion with the predictive series the recent storms are remarkable. Many persons have tested the subject privately, and they have believed.









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